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July, 1925

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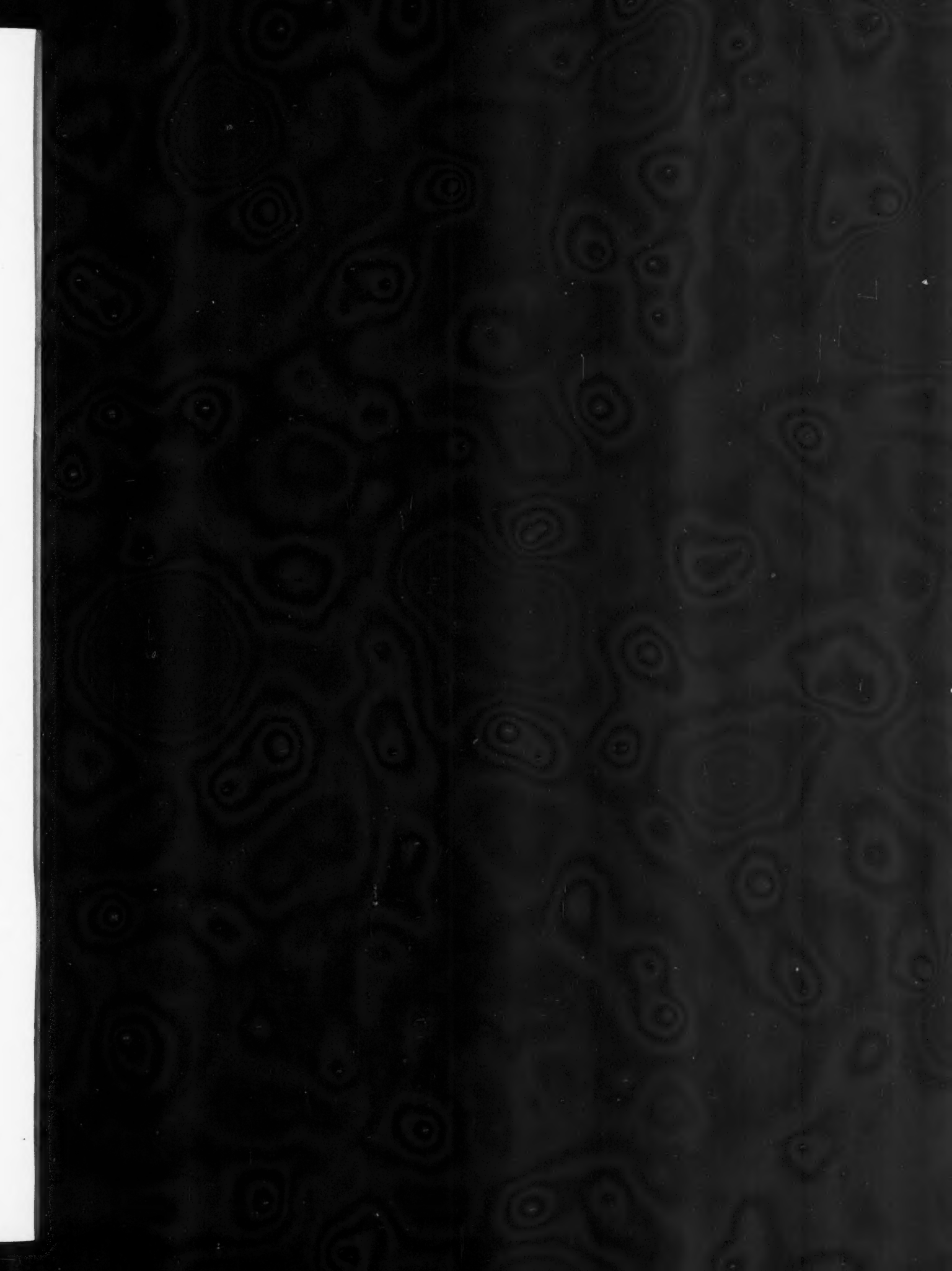
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Vol. XXV

JULY, 1925

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July, 1925

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Moody Bible Institute Monthly

Moody Bible Institute Monthly

JULY, 1925

EDITORIAL NOTES

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Psalm 37:3.

Cut From the Loaf "The Psalmist sums up his entire philosophy of life in this single pregnant phrase, touching four of the great main interests of mankind.

"Religious Faith—Trust in the Lord!

"Humane Service—Do good!

"Political Stability—So shalt thou dwell in the land!

"Economic Security—Verily thou shalt be fed!

"Faith and love, citizenship and employment, they may not entirely cover the ground, but they cover a good share of it."

The above quoted from Dr. Charles R. Brown, dean of Yale Divinity School, offers a good suggestion to pastors for a Fourth of July sermon.

* * *

We are more than glad to yield the space in our July issue for an abridged report of President Coolidge's remarkable address at the laying of the corner-stone of the National Jewish Community Center in Washington. It is suitable for a religious periodical at any time, but especially so when the commemoration of Independence Day turns our thoughts to the relation a Christian citizen should bear to the government and the political system under which he lives.

President Coolidge on the Old Testament The President has done us a great service in the reminder of the problems toward unification which our colonial fathers had to solve, and the large place which the Holy Scriptures, especially the Old Testament, occupied in their thought and action. He tells us that the sturdy old divines of those days "knew the Book," and that part of the Book which they laid emphasis upon, was "the Law, the Prophets and the Psalms," which the modernists of this day would put in the discard so far as its integrity and authority are concerned.

Naturally, in magnifying the Old Testament, the President at the same time magnifies the chosen people of the Old Testament, and brings before us in gratifying array their deeds of patriotism during the revolution. We trust not one of our Gentile readers will fail to read his recital of what they did to lay the foundations of this "land of the free and home of the brave," and as he says, "give due credit to the people among

July, 1925

whom the Holy Scriptures came into being."

The President to good purpose, quotes the observation of the historian Lecky, that "Hebraic mortar cemented the foundations of American democracy," and concludes his sacred homily, for that is what it is, by stating his conviction that "if American democracy is to remain the greatest hope of humanity it must continue abundantly in the faith of the Bible." The italics are ours, and we trust they may serve to guide our young pastors in the selection of their themes for the Sunday preceding or following the Fourth of July.

* * *

"He died reading his Bible," so says the newspaper report. "Let me die the death of the righteous and let my last end be like his!" so said Balaam in forecasting the blessings of the house of Jacob. Somehow we feel like placing these two utterances together. The late vice-president Marshall would not have professed to be more righteous than other men, and yet he was perfectly righteous as all men are who come to God through faith in Jesus Christ. Christ was made sin for us, who knew no sin, that we might be made the righteousness of God in Him (2 Cor. 5:21). Imputed righteousness that gives man a judicial standing before God is God's gift of grace to all them that believe. Thomas Riley Marshall believed, and the fact that he thus became a righteous or justified man was evidenced in his life and conduct.

It is a great thing for this country to have had such a man twice elected to fill the high office of vice-president of the United States. It is a great thing for the youth of this country to have the Christian testimony of such a man held up before them.

Mr. Marshall was not only a professing Christian, but a believer on the Lord Jesus Christ in the evangelical sense of that fact. He was a fundamentalist, and he knew what he said and whereof he affirmed. We observe that newspapers are quoting his exalted utterance about the presidency when, in 1924, it was suggested that he might be the compromise candidate instead of Mr. Davis. We should like to quote his exalted utterance about the Bible when, just a year ago, he raised his voice against the modernists in religion likening them to Reds, and said:

"The assault of present-day preachers upon the truth of the things that have been making for a right outlook in life the world around is of vast moment in view of the fact that they are tearing down a faith and setting up nothing in its place. It is well up to them to explain to the American people how the things they are doing differ essentially from the things which Trotzky is doing in Russia. If they are going to persist in limiting the power of God, they ought to get out of their pulpits and get on soap boxes or creep into the nests of communists who are striking at the foundations of our republic."

* * *

The National Civic Federation with headquarters in New York, is a non-partisan organization managed by able and disinterested citizens whose advice is always worthy of serious attention. And just now this is particularly true of its movement to stimulate and preserve the American plan of two-party government. As the *Los Angeles Evening Express* recently said:

"Experiences of the last few years—especially the recent months—have opened the eyes of the honest party men and women to the menace in the very thing they had frequently before hoped would come about. It has been the first contact with blocs and the splitting up into many parties, in the European way. And the Republicans and Democrats can and should unite to destroy that menace before it becomes fixed in the country's political system. It threatens destruction of the American idea of government, that of majority rule."

The plan of the National Civic Federation is to interest American citizens to take an active and intelligent part in political affairs, to perform the plain duty of citizens of a republic, a Christian's duty as it seems to us.

* * *

Dean Inge, of London, has been visiting New York, and a newspaper of that city commends him for saying that "religion and science are not natural enemies," that Darwin's theory of evolution presents no "formidable problem to the church," and that he feels "a sense of gratitude for the new revelation which men of science are contributing."

There would be no particular reason

for our alluding to this commendation, to which we heartily assent, were it not that the same newspaper editorially goes out of its way, to compare the dean with Mr. William Jennings Bryan to the latter's disparagement. The editor thinks that "Mr. Bryan and his friends in Tennessee and elsewhere should, in self-protection, see whether they cannot have the dean deported." Why? Because "the dean is pleading for a reconciliation of science and religion and that is the last thing Mr. Bryan can afford!"

How utterly unfair and untrue is such an insinuation against Mr. Bryan! He and others who stand with him as to the exclusion of the teaching of evolution in our schools and colleges supported by public money, are not opposed to the teaching of science. They know, as well as Dean Inge, that religion and science are not natural enemies. They know that Darwin's theory presents no formidable problem to the church, because they know that it is discredited by scientists themselves. They, like the English ecclesiastic, and every other intelligent and sensible human being, feel grateful for every new revelation which men of science are contributing.

But is evolution science? Will the editor of the New York newspaper affirm that it is? Is he as ignorant as that, and still hold a position where he can do so much harm to a guileless public? We do not charge him with malice, but we advise that before going further he acquaint himself with the distinction between a philosophic theory and a scientific fact. He would be greatly helped in this direction by reading Professor More's recent volume, *The Dogma of Evolution*, reviewed by Professor Ellis on another page of this issue.

* * *

Bishop Frederick D. Leete, in his address before the board of bishops of the Methodist Episcopal church at Minneapolis, called attention to the strange fact that the real peril of the anti-Christian teaching of evolution comes not from science but from theology. And in the same connection he spoke of the further strange fact that a "comparatively few extreme and radical members of the teaching profession and loose-thinking preachers are being passed around on programs and assemblies, in ministerial institutes and conference schools, in church press and in Sunday-school literature."

We wonder if many of our readers have not also become aware of that strange fact about these denominational programs and assemblies? It is this circumstance that led the bishop to inquire, "Are these persons the only ones available for such purposes, or is there a conspiracy to subvert the generally accepted beliefs of the church and to replace them with views which are regarded as being scientific and up-to-date?"

A word to the wise is sufficient. It is desirable for us to be on our guard as to this possible conspiracy to pass around the radical professors and the

loose-thinking preachers. Let us make inquiries about it as we have opportunity. Are there no conservative professors and Spirit-anointed preachers available for these programs any more?

* * *

A pastor of a Congregational church in Chicago has accepted a call to a Unitarian church in the same city, and when asked how he could make "Why such a change, he simply said, Not?" "Why not?" The strangeness of his action is not lessened when we learn that he was graduated from a conservative denominational college and that subsequently, he served first as secretary of the United Society of Christian Endeavor and then as secretary of the Presbyterian Board of Home Missions, where in both cases he was associated with men who were not known as compromisers on the essentials of the Christian faith. Later he took theological training at Yale Divinity School, and one might trace his doctrinal delinquency to that source were it not that other men graduated therefrom at about the same time have remained true. Therefore, one involuntarily asks, Did this pastor ever really believe in Christ's essential deity? If he did not, how could he have served faithfully and conscientiously in an orthodox church? And if he did so believe, how could he now parry the question of his declension from the faith by a simple, "Why not?" The situation is only more confused by a statement in the *Congregationalist* of April 9, to the effect that this pastor now feels that

"Unitarianism may be in a position to assist the formulation of modern faiths in a positive and constructive way at the time when other religious bodies are placing an emphasis upon the negative in the gradual abandonment of the old dogmatics."

If this means anything, it means that he considers Unitarianism today more positive and constructive in its teaching than the orthodox (?) Congregationalism which he left. Verily, Pope was right, "Manners with fortunes, humors turn with climes, Tenets with books, and principles with times."

* * *

A Brooklyn daily published a report from London, England, under date of May 5, to the effect that Mr. George Whale, 75, presiding at a dinner of the Press Association, collapsed and died as a toast was being proposed to his health. The dinner commemorated the centenary of Thomas Huxley, the infidel scientist, and was planned to encourage a campaign against Christian churches. Mr. Whale had just made a speech attacking Christianity and its ministers, and ridiculing the statement that the "light of the Holy Spirit has guided the church for nineteen centuries." "When the light does come," said he, "I predict it won't have the dazzling effect of the light which fell on the apostle en route to Damascus—a light which left him

dazed for the rest of his life."

The guests laughed appreciatively at the witty (?) remark, and were just beginning to applaud the toast proposed in the speaker's honor, when he collapsed. "Hushed whispers and awed faces replaced laughter and smiles," said the report. "Then followed an intense silence broken only by Whale's strangled breathing."

We do not call attention to this sad and startling event in order to say that Mr. Whale's death was a sudden execution of the divine penalty for his blasphemy. That may be true, but as no mortal can determine the matter it becomes us to keep silence. A man at 75, making an earnest speech after a hearty dinner, is likely to collapse anyway, but the combination of circumstances in this case is peculiar. The event made its impression upon us as we read it and we pass it on to our readers without further comment.

* * *

Every defender of the faith and every believer in church order and authority feels relief that the General Assembly of the Presbyterian Church, U. S. A., at Columbus, Georgia, decided as it did in the case of Gantz vs. Synod of New York. It re-affirmed its authority to review and control the action of Presbyteries in issuing and continuing licenses to preach, and in doing so it also re-affirmed its decision of 1910, that no one who is in serious doubt concerning the doctrine of the Virgin Birth of our Lord should be licensed or ordained as a minister. We never had any doubt that such would be the decision of the Assembly when either question came before it in the regular and constitutional manner, but nevertheless it is a relief to know that such has now been the case and that the roar of the conflict at that point of the line has ceased. We give thanks to God.

* * *

This was the sad and hopeless message of the "S. S. *Homeric*" conveyed by wireless to the Japanese vessel when thirty-eight lives went down to death in the "Rescue Impossible!" sea. Down to death they went in full view of safety. Two ocean liners stood by unable to render any assistance whatever while the ship turned over and sank. No boats could be launched, no lines could be passed, oil discharged to windward on the boiling waves mocked the sailors who discharged it. No invention has yet been made that can curb the violence of the sea. As a newspaper writer put it, "Man can do almost everything, but not quite, and that quite is most important."

What a parable we have here of man's impotence in the presence of sin! The Psalmist puts it in a different way or uses a different figure. He says, "They that trust in their wealth and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God as ransom for him that he should still live forever, and not see corruption" Ps. Moody Bible Institute Monthly

(49:6-9). Yes, man can do almost everything, but not quite, and that quite is most important!

But O, how terrible it would be if heaven should send us down the answer, "Rescue impossible!" Heaven never does that to the man who really wants to be saved. "Now very danger; please come quick," was the polite and pathetic appeal of the Japanese operator over the radio from the sinking ship. No man ever put up that appeal to God in vain. Rescue is impossible only to him who rejects the rescue by rejecting Christ. He only is lost who dies at last the victim of his own stubbornness and unbelief.

✱ ✱ ✱

Rev. I. S. Prokhanoff, now in this country, is president of the All-Russia Union of Evangelical Christians and founder and head of the Bible school in Russia the Bible school in Leningrad. He speaks English fluently, and has come here to secure \$50,000 for the work he represents, thinking justly,

that if Bishop Blake of the Methodist Episcopal church could obtain that sum to educate young priests for what is called the living church, in Moscow, he ought to be able to obtain as much to train missionaries in the fundamentally sound school he represents.

The evangelicals have in Leningrad at present nine churches, and in all parts of Russia there are 4,000 congregations and groups, many of them very large. They also publish an illustrated magazine called *The Christian*.

Mr. Prokhanoff declares that atheism is now wholly discredited and that the people flock to the churches *en masse* for every service. When a missionary or preacher comes to a town everybody wants to hear him. He can easily get the audience to remain all night, or to return in the early morning after a long session the previous night.

Mr. Norman J. Smith is secretary of the American executive committee of this work and can be addressed at 156

Fifth Avenue, New York; Rev. O. R. Palmer is the chairman, 2244 N. 29th St., Philadelphia.

✱ ✱ ✱

Donations which our subscribers have so kindly sent in from time to time have enabled us to send the **MOODY BIBLE INSTITUTE MONTHLY** to a large number of missionaries on the foreign fields.

We voice the appreciation of the missionaries in thanking those who have made this ministry possible.

The year goes by quickly, however, and many of our missionary subscriptions have expired. We do not wish to take their names from our lists and yet the **MOODY BIBLE INSTITUTE MONTHLY** cannot continue to carry them without your help. If you could read some of the many letters of appreciation we are continually receiving from lonely mission fields, giving praise to God for the **MONTHLY**, we feel sure that you would count it a privilege to continue to help in this ministry.

Our Nation's Debt to the Old Testament

An abridgment of the address of the President of the United States on May 3, at the laying of the corner stone of the National Jewish Community Center in Washington, D. C.

"THIS is a year of national anniversaries.

States, cities and towns throughout all the older part of the country will be celebrating their varied parts in the historic events which, a century and a half ago, marked the beginning of the American Revolution. It will be a year of dedications and rededications. It will recall the heroic events from which emerged a great modern nation consecrated to liberty, equality and human rights. It will remind us, as a nation, of how a common spiritual inspiration was potent to bring and mold and weld together into a national

unity the many and scattered colonial communities that had been planted along the Atlantic seaboard.

"In a time when the need of that unification, understanding and tolerance which are necessary to a national spirit is so great, it will recall the fact that the fathers not only confronted these same problems in forms far more difficult than they are today, but also solved them.

Nation's Start Unpropitious

"Among the peoples of the thirteen colonies there were few ties of acquaintance, of commercial or industrial inter-



© International

Calvin Coolidge, President of the United States

est. There were great differences in political sentiments, even within the local communities, while there were wide divergences among the several colonies, in origin, in religion, in social outlook

"If we would seek a fairly accurate impression of conditions at the beginning of the Revolution we must attempt a really continental view of North America as it was in 1775. The group of newborn commonwealths which we commonly refer to as "the original thirteen colonies," and which in our minds

represented a considerable measure of nationality already achieved, did not, in fact, even know they would be thirteen in number. No man on the day of Lexington could be altogether sure that the Revolution was more than a New England affair. It might or it might not draw the middle and southern colonies into its armed array of resistance. On the other hand, the thirteen might have been joined by Canada, which was British in sovereignty, but chiefly French in population; by Florida and Louisiana, which were both mainly Spanish. In short, there might have been fourteen,

fifteen or sixteen original colonies participating in the North American revolution against Europe, or there might have been less than a half dozen of them.

Binding Ties Lacking

"I have recounted these scraps of territorial history because, unless we keep them in mind, we shall not at all comprehend the task of unification of nation building that the Revolutionary fathers undertook when they not only dared the power of Great Britain, but set themselves against the tradition of the subordination

of America to Europe. As we look back we realize that, even among the colonies of England, there were few and doubtful common concerns to bind them together. Their chief commercial interests were not among themselves, but with the mother country across the Atlantic. New England was predominantly Puritan, the southern colonies were basically cavalier. New York was in the main Dutch. Pennsylvania had been founded by the Quakers, while New Jersey needed to go back but a short distance to find its beginnings in a migration from Sweden.

The Bible the Common Book

"There were well-nigh as many divergences of religious faith as there were of origin, politics and geography. While the early dangers, in some colonies, made a unity in belief and all else a necessity to existence, at the bottom of the colonial character lay a stratum of religious liberalism which had animated most of the early comers. From its beginnings the new continent had seemed destined to be the home of religious tolerance. Those who claimed the right of individual choice for themselves finally had to grant it to others. Beyond that—and this was one of the factors which I think weighed heaviest on the side of unity—the Bible was the one work of literature that was common to all of them.

"The Scriptures were read and studied every where. There are many testimonies that their teachings became the most important intellectual and spiritual force of unification. I remember to have read somewhere, I think in the writings of the historian Lecky, the observation that 'Hebraic mortar cemented the foundations of American democracy.' Lecky had in mind this very influence of the Bible in drawing together the feelings and sympathies of the widely scattered communities. All the way from New Hampshire to Georgia they found a common ground of faith and reliance in the scriptural writings.

Debt to the Hebrew Scriptures

"In those days books were few and even those of a secular character were largely the product of a scholarship which used the Scriptures as the model and standard of social interpretation. It was to this, of course, that Lecky referred. He gauged correctly a force too often underestimated and his observation was profoundly wise. It suggests, in a way which none of us can fail to understand the debt which the young American

nation owed to the sacred writing that the Hebrew people gave to the world.

"This biblical influence was strikingly impressive in all of the New England colonies and only less so in the others. In the Connecticut code of 1650, the Mosaic model is adopted. The magistrates were authorized to administer justice 'according to the laws here established and, for want of them, according to the Word of God.' In the New Haven code of 1655, there were seventy-nine topical statutes for the government, half of which contained references to the Old Testament. The founders of the New Haven colony, John Davenport and Theophilus Eaton, were expert Hebrew scholars.

Hebrew Taught in the Public School

"The extent to which they leaned upon the moral and administrative system laid down by the Hebrew lawgivers was responsible for their conviction that the Hebrew language and literature ought to be made as familiar

in the exposition of all its justifications for rebellion. To them, the record of the exodus from Egypt was, indeed, an inspired precedent. They knew what arguments from Holy Writ would most powerfully influence their people. It required no great stretch of logical processes to demonstrate that the children of Israel, making bricks without straw in Egypt, had their modern counterpart in the people of the colonies, enduring the imposition of taxation without representation.

The Jewish Faith the Faith of Liberty

"And the Jews themselves, of whom a considerable number were already scattered throughout the colonies, were true to the teachings of their own prophets. The Jewish faith is predominantly the faith of liberty. From the beginnings of the conflict between the colonies and the mother country they were overwhelmingly on the side of the rising revolution. You will recognize them when I read the names of some among the merchants who unhesitatingly signed the non-importation resolution of 1765: Isaac Moses, Benjamin Levy, Samson Levy, David Franks, Joseph Jacobs, Hayman Levy, Jr., Matthias Bush, Michael Gratz, Bernard Gratz, Isaac Franks, Moses Mordecai, Benjamin Jacobs, Samuel Lyon and Manuel Mordecai Noah.

"Not only did the colonial Jews join early and enthusiastically in the non intercourse program, but when the time came for raising and sustaining an army they were ready to serve wherever they could be most useful. There is a romance in the story of Haym Salomon, Polish-Jew financier of the Revolution. Born in Poland he was made prisoner by the British forces in New York and when he escaped set up in business in Philadelphia. He negotiated for Robert Morris all the loans raised in France and Holland, pledged his personal faith and fortune for enormous amounts and personally advanced large sums to such men as James Madison, Thomas Jefferson, Baron Steuben, General St. Clair and many other patriot leaders, who testified that without his aid they could not have carried on in the cause.

Hebrews in the Revolutionary Army

"A considerable number of Jews became officers in the Continental forces. The records show at least four Jews who served as lieutenant colonels, three



The White House, Washington, D. C.

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as possible to all the people. So it was that John Davenport arranged that, in the first public school in New Haven, the Hebrew language should be taught. The preachers of those days, saturated in the religion and literature of the Hebrew prophets, were leaders, teachers, moral mentors and even political philosophers for their flocks. A people raised under such leadership, given to much study and contemplation of the Scriptures, inevitably became more familiar with the great figures of Hebrew history—with Joshua, Samuel, Moses, Joseph, David, Solomon, Gideon, Elisha—than they were with the stories of their own ancestors as recorded in the pages of profane history.

"The sturdy old divines of those days found the Bible a chief source of illumination for their arguments in support of the patriot cause. They knew The Book. They were profoundly familiar with it and eminently capable

as majors and certainly six, probably more, as captains. Major Benjamin Nones has been referred to as the Jewish Lafayette. He came from France in 1777, enlisted in the Continentals as a volunteer private, served on the staffs of both Washington and Lafayette and later was attached to the command of Baron de Kalb, in which were a number of Jews. When De Kalb was fatally wounded in the thickest of the fighting at the battle of Camden the three officers who were at hand to bear him from the field were Major Nones, Captain de la Motta and Captain Jacob de Leon, all of them Jews. It is interesting to know that at the time of the Revolution there was a larger Jewish element in the southern colonies than would have been found there at most later periods, and these Jews of the Carolinas and Georgia were ardent supporters of the revolution. One corps of infantry raised in Charleston, S. C., was composed preponderantly of Jews, and they gave a splendid account of themselves in the fighting in that section.

America the Land of Promise

"It is easy to understand why a people with the historic background of the Jews should thus overwhelmingly and unhesitatingly have allied themselves with the cause of freedom. From earliest colonial times America has been a new land of promise to this long persecuted race. The Jewish community of the United States is not only the second most numerous in the world but in respect of its Old World origins it is probably the

most cosmopolitan. But, whatever their origin as a people, they have always come to us, eager to adapt themselves to our institutions, to thrive under the influence of liberty, to take their full part as citizens in building and sustaining the nation and to bear their part in its defense, in order to make a contribution to the national life fully worthy of the traditions they had inherited.

What We Have Done for the Jew

"Our country has done much for the Jews who have come here to accept its citizenship and assume their share of its responsibilities in the world. But I think the greatest thing it has done for them has been to receive them and treat them precisely as it has received and treated all others who have come to it. If our experiment in free institutions has proved anything it is that the greatest privilege that can be conferred upon people in the mass is to free them from the demoralizing influence of privilege enjoyed by the few. This is proved by the experience here not alone of the Jews but of all the other racial and national elements that have entered into the making of this nation. We have found that when men and women are left free to find the places for which they are best fitted some few of them will indeed attain less exalted stations than under a regime of privilege; but the vast multitude will rise to a higher level, to wider horizons, to worthier attainments.

Inspiring Service Lauded

"This capacity for adaptation in detail without sacrifice of essentials has been one of the special lessons which the marvelous history of the Jewish people has taught. It is a lesson which our country and every country based on the principle of popular government must learn and apply, generation by generation, year by year—yes, even day by day. You are raising here a testimonial to the capacity of the Jewish people to do this. In the advancing years as those who come and go shall gaze upon this civic and social landmark may it be a constant reminder of the inspiring service that has been rendered to civilization by men and women of the Jewish faith.

Democracy and the Bible

"May they recall the long array of those who have been eminent in statecraft, in science, in literature, in art, in the professions, in business, in finance, in philanthropy and in the spiritual life of the world. May they pause long enough to contemplate that the patriots who laid the foundation of this Republic drew their faith from the Bible. May they give due credit to the people among whom the Holy Scriptures came into being. And, as they ponder the assertion that 'Hebraic mortar cemented the foundations of American democracy,' they cannot escape the conclusion that if American democracy is to remain the greatest hope of humanity it must continue abundantly in the faith of the Bible."

Secretary Wilbur for Common Sense in Religion

SOME of the questions involved in discussions of the Bible and evolution were touched upon by Secretary Wilbur of the navy department in a prepared commencement address June 9, at Duke University on the subject "Common Sense."

He quoted as his text, "If any man lack wisdom let him ask of God who giveth abundantly and upbraideth not, and it shall be given him." Appealing for application of common sense to many of the problems of life, Mr. Wilbur said:

"We need common sense in religion."

"If the Bible is the inspired Word of God, as we believe, then He created the universe and left the record of that creation forever inscribed upon all created things.

Two Divine Books

"There are at least two divine books, the holy Bible, on whose pages are inscribed the doings and sayings of holy men, and the book of nature. A part of this historical story is plainly written upon the geological strata which circumscribe the globe. Common sense suggests that these two records be considered together, and that to reject or utterly ignore either is equally foolish.

"Science today, whatever else it may have accomplished, has demonstrated

that the universe is constructed on a plan and has been created according to laws which still operate daily. These results not only suggest but they demand a Planner and a Creator and a Lawgiver.

"Reason cannot go so far as to discover these laws and plans and created things without going a step farther, to the Creator, discerning some of His attributes by the things He has done.

Ample Proof of Resurrection

"I was asked the other day if I believed in a future life, and what proof there was of such life. I replied that it took faith to apprehend and believe in a future life. But there are ample proofs of a future life, if we care to weigh them, and the fundamental one around which all others center is the resurrection of Jesus Christ.

"If we accept as a basis of life the first verse of the first chapter of Genesis, the first verse of the twenty-third Psalm and the first two sentences of the Lord's Prayer, we shall have in those declarations, made hundreds of years apart, a sure foundation for investigation into the truth of religion as revealed in the Bible and in nature."

—Chicago Daily News.

THE HEALING LEAVES

By Christopher G. Hazard, Catskill, N. Y.

What various forms of sun, and earth,
and air,
And rain, are folded up in tiny seeds!
What worshipful delight to tell her beads
Sweet nature hath, up her beflowered
stair,
When in her attic, with the purple spread
All pinned with stars, her silent prayers
are said!

How many branches hath the tree of life!
What healing leaves and ever grateful
shade!

So of its spirit is a pleasure made:
Embowered fruits are there, and gentle
strife

To hang upon the boughs of better years
The nation's peace, in myriad characters.

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A "Knock-out" for Evolution*

By Professor Charles C. Ellis, Ph. D., Juniata College, Huntingdon, Pa.

THE *Dogma of Evolution* is the daring title of a book that deserves to be read by every preacher who has been afraid to say that his soul is his own since the dogma of evolution entered the field.

But this title is not given to the hypothesis by a preacher or even by some judicial-minded layman who dares to think for himself, but by a scientist, master of that difficult science which even the biologists concede lies at the foundation of their own science, namely the science of physics.

Professor Louis T. More, of the University of Cincinnati, gave these lectures before an audience of scientists at one of our universities in January of this year; the book is probably the latest and likely to prove one of the strongest on the negative side of evolution.

The Gap Not Bridged

With a wide knowledge of philosophy as well as science the author impresses one at the same time with both his scholarship and the lucidity of his style. Contending that one who has had rigid training in a discipline as severe as physics ought to be able to follow the deductions of the biologists, he proves from the statements of these biologists themselves "that they have not bridged the gap between the organic and the inorganic worlds; that they are not prepared to explain living processes as physical force and energy; that biological evolution as a guide to human society is a delusion."

The author of course knows the difference between Darwinism and evolution as such, and he also knows the difference between evolution as a scientific theory to be investigated in the laboratory and evolution as a metaphysical hypothesis offered as a guide to social and religious affairs, but he boldly says that protagonists of evolution, like Professor Conklin, do not recognize this latter distinction. He also knows that every time a writer "from the Greeks to Darwin" happens to use the word *change* he is not talking about evolution, though evolutionary writers are not always at pains to say so.

Inaccuracies of the "Scholars"

The earlier chapters of the book are an interesting history of science from the days of the Greeks down to modern times. It is illuminating to see how the evolutionists have endeavored to make the earlier thinkers fit into the mold which they themselves have made for them. For instance, Osborne makes Aristotle the corner-stone of evolution because "he believed in a complete gradation in nature," yet Aristotle nowhere even suggests that one species of animal may evolve into another; in fact, he expressly denies such a transformation.

*The editors and not the authors are responsible for the pugilism in the title.



Prof. Charles C. Ellis Ph. D.

Professor More says that biologists are guilty of the frequent error of using the word evolution in two senses and thus fusing two ideas into one. He also shows that the historians of evolution, biased by their theory, are hopelessly in error in their accounts of medieval history. He says that Osborne's *From the Greeks to Darwin* and Locy's *Biology and Its Makers* "are so palpably mere unverified compilations that they are certain to give students of biology a quite erroneous view of evolution." Referring to the attempt to class Augustine as an evolutionist, he says: "If these are the real opinions of the historians of biology, we can only hope that they are better acquainted with modern biology and science than they are with Augustine and the Middle Ages." Indeed, one is surprised to find in these pages of More so much concrete evidence of the inaccuracies of those who have been commending themselves for their scholarship and knowledge of science, which above all things should certify itself by accuracy and careful exactness.

Darwinian Dogmatism

Coming to the great names in modern evolution the author shows that Lamarck was unduly discredited by Darwin. The latter is credited with excellent ability as an observer, but philosophically was very weak. It is noteworthy also that he came to his theory not inductively but adopted it at the age of twenty-nine and attempted thenceforth to establish it deductively. Today his method of natural selection is discredited.

Huxley is regarded by the author as the great popularizer of evolution, but he shows that if he cannot be charged with intellectual dishonesty in his propaganda at least he was swayed by that human prejudice which he condemns. The attempt to "put over" the evolution theory is thus characterized: "With what is now known to have been a pitifully meager supply of facts, observations, and experiments, the Darwinians

preached the gospel of evolution as an established scientific law and crushed all opposition to natural selection by hurling the anathema that, if you did not believe, you were not fit to survive."

In the chapter on paleontology and geology it is contended that geology is unreliable to furnish a foundation for the theory and that "the more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion."

Osborne Should Learn Physics

A mechanistic theory of life is behind the evolution theory, but Professor More says that after a life time of investigating the phenomena and laws of physics he can find no meaning in the statements of those who try to reconcile biological and psychological phenomena with physical phenomena. He says that the first thing the materialistic monists should do is to learn physics. Some of them write, like Osborne, in reckless disregard of physical law, "either wilfully, or through inability to comprehend the elementary laws of physics, inventing his own physics."

More does not hesitate to discredit the cell theory which is the chief support of the mechanistic philosophy of life and evolution, and asks whether there could be a more futile idea than to suppose an adult man is contained in the single cell from which he originates, or, that the multitude of cells of his body has each a separate identity. Certainly no "unscientific" critic has ever uttered more scathing words than this physicist concerning men of science who wander outside their field and deceive themselves by loose ideas and the use of technical language.

Mutual Admiration Society

It is much to be desired that every teacher of sociology, especially in our Christian colleges, might be familiar with the chapter dealing with evolution and society. It is true that the author may offend the sociologist by his poor opinion of this subject as a science, asserting that "sociologists have accumulated a mass of statistics relating to human affairs which they are not able to digest"; but the almost universal attempt to interpret their data in terms of evolution has as much responsibility for this criticism as anything else perhaps.

In this chapter the author shows that Darwin and Spencer were ignorant of the work of others, yet the predominating trait of these leaders of evolution, including Huxley was an intense egotism and self-confidence that in them lay the truth and to this was added an unlimited admiration for one another.

More shows the utter breakdown of Moody Bible Institute Monthly

evolution as a theory applied to society, pointing out that progress continues to depend upon outstanding individuals that the sociologists have turned to the amelioration of the condition of the unfit, while Germany, the only nation that carried the survival doctrine to its logical conclusion, plunged the world into the most disastrous war of history.

Evolution and Religion

If it should seem that incidentally in the preceding chapter the author has conceded too much to the evolutionists by way of relieving the Christian religion of superstitions, he makes the statement here that all the evolutionists are conspicuous for their tendency to confuse religion with idolatry. The tenor of his discussion throughout is that the evolutionist, while pretending to have a scientific basis for his theory and ridiculing the faith of the creationist, is really basing his theory, according to scientific admission, on nothing else but faith in a realm where faith is not supposed to function.

He shows that in the attempt to dis-

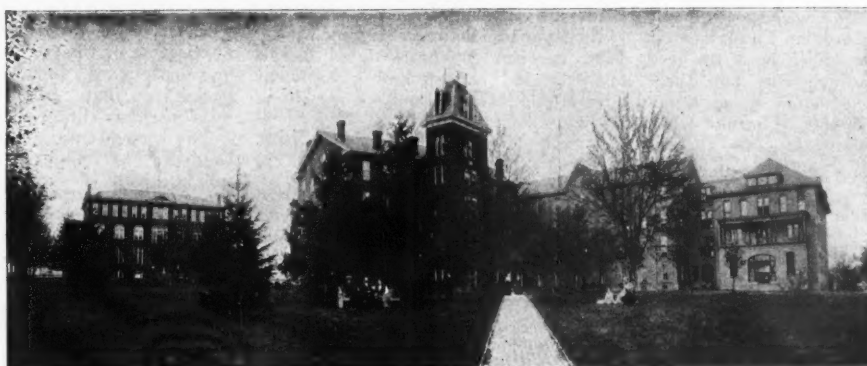
credit religion as contrasted with science the evolutionists have judged science under its best aspects and religion under its worst. He adds "I cannot see that the scientific 'de-anthropomorphization of God, into the absolute unknowable which institutes natural law, is any more exact than, or in fact different

timidity if nothing worse of writers on religious education today in respect to the supernatural, it is refreshing to read these courageous words from a scientist: "To admit the existence of God in any sense of the word is to admit the possibility of the miraculous." And he does not hesitate at the dilemma into which this throws most of the evolutionists, for most of them as he shows indignantly deny atheism.

But not only can our author believe in God, but he boldly asserts belief in free-will and does not hesitate to measure swords with the behavioristic psychologists whose beliefs he as-

serts are as naive and incredible as are "the crudest miracles of the age of mythology."

Nor will our author accept as an argument for evolution the high moral character and intellectuality of its proponents. They were moulded in their youth by the gospel of another religion. The youth of today are beginning to show the results of this other preaching. "The real tendency of evolution is to be found in the philosophy of Nietzsche and not in the life of Christ."



Campus and Buildings of Juniata College, Huntingdon, Pa.

from, the idea of God as the essence of spirit and truth which is the belief of the best teachers of religion. Nor do I think that the materialism of the ordinary convert to evolutionary science is any more critical or any sounder in its blind acceptance of scientific hypothesis than is the idealism of the ignorant and credulous Christian."

God and Miracles

To any one at all familiar with the

Beside the sea, the sounding sea,
I went to be alone,
When grief had fastened on my heart,
And hope had almost flown.

There in my desolation
Beside the stormy sea,
A secret presence filled the night
And some one walked with me.

The waves rose high and higher,
And beat upon the sand,
But through their angry lashings
I saw my Master's hand.

BESIDE THE SEA

By Frances Camp Duggar,

Auburn, Alabama

I saw it in the whitecaps
That struggled up to me,
His voice was on the waters,
His hand upon the sea.

And though the waves of sorrow
May sweep my poor life bare,
God's voice is in the billows,
His guiding hand is there.

Then like a revelation
It fell upon my heart,
That though my path be stormy,
God's hand still holds the chart.

Beside the sea, the sounding sea,
I went to be alone,
When some one came and walked with me
And God's own glory shone.

GOD'S SHADOWLAND

By Mabel E. Kerr, Saginaw, Mich.

God's shadowland, mirrored in lakes
and streams,
'Neath crystal surface twig and leaf—
it seems—
Reflects God's art in pictured depths,
that grow
Sharply outlined in the sunset's after-
glow.
Hilltops, tree-lined banks and foliage
green,
The floating clouds, the azure sky
between.

July, 1925

Perchance an old-time church, with
pointed spire
Reaching skyward—perchance a camper's
fire,
A diver poised and ready for the
spring,
Reeds, lilies and shadowy birds on
wing,
All, all are there, the surface depth
below,
At twilight, in the sunset's afterglow.

God's shadowland. The stars, like
diamonds rare,
One by one shine forth and are reflected
there;
Silver-fringed clouds and Milky Way
appear,
In mirrored depths the moon seems
very near.
Arising from stream and lake a mist
of white
Curtains the picture—God's wondrous
night.

Resolutions at the Fundamentals Convention

By Howard A. Banks, Philadelphia, Pa.

AS MUCH as lieth in you live peaceably with all men," began the resolutions which Dr. Norris read. Continuing, he read: "And we, the World's Christian Fundamentals Association, have endeavored to heed this scriptural admonition; but there comes a time in the history of the church as well as in the history of nations when the enemy makes an attack and there is no alternative but to declare a defensive war."

God Himself declared war on Satan and his kingdom in the first promise (Gen. 3:15), and in the language of Paul in Ephesians 6:12. "Christianity has come to the cross-roads; we have come to Mount Carmel, and the issue in this present conflict is the Word of God."

It was further pointed out that the great universities like Harvard, Yale, Brown, Princeton, Dartmouth, Vanderbilt and others owed their origin to the labors and sacrifices of Christian people.

"All true fundamentalists not only welcome but bid God-speed to all scientific discoveries and research. The world owes an everlasting debt of gratitude to that great and honorable body of men, the true scientists, who have given their lives in research and in labors . . . Not only is there no conflict between the supernaturally inspired Scriptures and science, which is 'knowledge gained and verified by exact observation,' but intelligent Christians and true scientists agree that every discovered fact only confirms and establishes the Word of God. Therefore the protests of fundamentalists are not against a higher education or true science, but against science falsely so-called; not against facts, but against assumed and changing hypotheses which are unsupported by evidence, either in the realm of religion or science.

"The citadel of the false teaching for this hour, as would be expected, is in our denominational institutions; not only in institutions of higher learning but in the public grade schools; not only in state institutions but in the denominational institutions; not only is it found in the lectures of the professors but in the textbooks of science and philosophy with which our schools are just now flooded.

"While we are for efficiency and economy in administration, and while we favor the highest standard of scholarship, yet we look with grave apprehension on the present-day movement to force all our educational institutions, universities, colleges and grade schools to conform to certain and unescapable standards of education, which standards were first 'made in Germany' and later made and enlarged by the Chicago University."

The resolution went on to say that the harvest of rationalism strikes first of all at the taproot of authority in government, in religion, in morals, in the home. "The moment a personal God is denied, the

sense of man's accountability to any being higher than himself is abolished and immoralities and iniquities of all kinds are the sure result. When the authority and inspired integrity of the Bible is disputed the basis of morals dissolves and society and government alike are not menaced only—they are on the way to ruin.

"If the doctrine of the survival of the fittest be true, the slaughter of weaklings only aids the race. History records how kindred rationalism once wrecked France and brought on the Reign of Terror.

"The World's Christian Fundamentals Association, composed of men and women who believe in the authority of an inviolable Bible, hereby declares a truceless war on the worst and most destructive form of infidelity that time has ever witnessed since Satan first questioned the divine Word in the garden of Eden. We call upon our fellow Christians, and upon our fellow pastors, ministers of Jesus Christ, and upon all teachers of the Holy Scriptures, to join with us, not only in contending for the faith, but in proclaiming in no uncertain sound: 'Wherefore take unto you the whole armour of God that ye may be able to stand in the evil day, and having done all, to stand, etc.' (Eph. 6:13-17)."

The resolution then goes on to reaffirm in tranchant paragraphs the fundamental doctrines of the historic Christian faith—the inspiration of the Bible, the personality of God, the Virgin Birth, the deity of Christ, the efficacy of His atoning blood, the necessity of regeneration, the certainty of the resurrection and return of our Lord. Then it is added:

"Since it is historically certain that these churches and schools before mentioned are the direct product of the old faith, were founded and have been in the main supported by fundamentalists, we believe that any ethical conscience would suggest to the liberals of this hour that they withdraw from the evangelical and Trinitarian fold and build a church upon the basis of their new philosophy and establish their own schools.

"It is not in the least likely that one of these men, many of whom are both scholars and gentlemen, would argue in favor of forcibly occupying a home built by another and by either false pretenses or physical powers compel the rightful owner to quit it altogether and to live in it in daily and increasing discomfort. Protestant churches are the natural home of evangelical Christianity hitherto undeniably owned and occupied by it. . . ."

The resolution concludes with this ringing appeal:

"The time has come when fundamentalists and modernists can no longer remain in the same fold, 'for how can two walk together except they be agreed'; therefore we call upon all fundamentalists of all

denominations to possess their souls with holy boldness and challenge every false teacher, whether he be a professor in a denominational school or state school; whether he be an editor of a religious publication or the secretary of a denominational board, and whether he be a pastor in a pulpit in the homeland or a missionary on the foreign field."

The concluding paragraph is sub-headed: "The Coming Revival" and is as follows: "All the signs of this present hour point to one of two things: either an increasing apostasy and falling away to the utter breaking down of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect, and look for a great revival. We believe it is possible for the world to witness again mighty spiritual awakenings, as in the days of our fathers. God remains 'the same yesterday, today and forever,' and not one jot or tittle of the Bible has been changed."

This resolution was signed by W. B. Riley, J. Frank Norris, William Jennings Bryan, Albert Sidney Johnson, L. W. Munhall, Wm. L. Pettingill, Leander S. Keyser, T. T. Shields, P. W. Philpott, Stewart P. MacLennan, Charles A. Blanchard, Watkins Roberts.

WHAT SUMMER MEANS

By L. Mitchell Thornton, Waverly, N. Y.

The summer means the old farm,
The hay mows soft and sweet;
And cherries in the orchard,
Just all that you can eat.
The wagon barn, the corncrib,
Long rows of peas and beans,
The moss-encrusted springhouse,
That's what the summer means.

The summer means the new farm,
The mowers cheery strain,
The silos clean for filling,
The bins of golden grain,
The tool house and the smithy,
The gardens varied greens,
The stable and the pump house,
That's what the summer means.

The summer means remember
The things that boyhood prized—
And love, the things, that getting,
We toiled and sacrificed,
The crops on spreading acres
Familiar cherished scenes;
Home—every season better,
That's what the summer means.

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Moody Bible Institute Monthly

Serving the God of Fashion—Plain Speech from Pastor to People

By Rev. A. R. Funderburk, Huntsville, Tex.

"SERVING the god of fashion," is not a pleasant subject for discourse, but it often happens that God's own people fall into grievous sins, do that which is displeasing to Him and contrary to the teaching of His Holy Word, and when they do these things it is the preacher's business to rebuke them and show them that they are wrong.

The minister of the gospel is exhorted to "Reprove, rebuke, exhort with all longsuffering and doctrine," and I am going to reprove and rebuke and exhort you. I cannot be true to God and faithful if I do not, and I hope you will take it in the spirit in which it is given.

Satan will be present in power, for I am going to make an attack upon his works and you may be sure he will be here to defend them. He will undertake to persuade you that the things I say are not true. He will tell you that I am talking too plainly. I warn you to be on your guard therefore.

David, the man after God's own heart, committed a great sin. God sent Nathan, the prophet, to rebuke him for it. Did David get mad? Nay, he cried out in anguish, "I have sinned against God." That ought to be the attitude of every child of God when his sin is pointed out to him. Remember that I am speaking to Christian people. If you are not a professed follower of Jesus Christ, my message is not for you.

A Series of Questions

My message is in the form of a series of questions and a discussion of them. "Is there a God?" The Bible tells us that it is the fool who saith in his heart, There is no God.

"Is there more than one God?" The Bible speaks of "the god of this world" who hath "blinded the eyes of them that believe not." The Bible says also, "His servants ye are to whom ye obey."

"Can one be a child of God and a servant of Satan?" Yes, I might be the son of Mr. A, but the servant of Mr. B, my father's enemy. Does your child cease to be your child when it is disobedient? Your heart is grieved at the disobedience of your child, and I tell you the heart of God must be grieved at the disobedience of His children.

The fourth question is, "Why do we wear clothes?" You may be puzzled to know how this question can be related to those gone before. I have shown you that there is more than one god. There is one true God, the Creator of heaven and earth, and there are false gods. I am going to show you now that God's own children are serving other gods. There is the god of mammon, and many of God's children are serving that god. There is the god of pleasure and many of God's children are serving that god. And then there is the god of fashion. Serving the god of fashion is my theme.

July, 1925

The Kind of Clothes We Wear

Many things come up in the Christian's life in which he must choose between obeying the God of heaven or the god of this world. In the matter of clothes, the kind we shall wear, we must choose between the God of heaven and the god of this world. And in this matter, God's own people have turned a deaf ear to their Father in heaven, and have obeyed the god of this world, the god of fashion. "His servants ye are to whom ye obey." Our Father in heaven has laid down in His blessed Word the kind of clothes we should wear. The god of fashion has prescribed another kind. We must reject one or the other.

I am going to talk about the kind of clothes we wear these days and whether they conform to the plan in God's Word. It is a delicate subject. There is little said about it either from the pulpit or the press. God's ministers have signally failed to declare the whole counsel of God in the matter. God's Word is not silent on it.

What is the true purpose of clothes? Let us go back to the beginning when clothes were first worn and learn. The Bible tells us that when Adam and Eve had violated the law of God and had eaten of the tree of knowledge of good and evil, they realized they were naked and were ashamed. They made themselves clothes of fig leaves, but God made them more durable clothes of skins. Did they make themselves a covering because they were cold and needed it to keep warm? There is no evidence that the temperature had dropped. Did they make themselves clothes for ornamental purposes? I do not imagine the fig leaves were very ornamental, nor the skins either. Is it not apparent that the primary purpose of clothes is to conceal nakedness? And yet there are men and women advancing the theory that it is needless to wear clothes except to keep warm or to ornament our bodies.

Why Wear Clothes At All?

Mr. Thompson Seton declares that human instinct protests against the wearing of clothes and that instinct is always safer than judgment since judgment is the product of environment. He further says that the most corrupt periods of history were when women wore the most clothing. Since that time the amount of clothes worn has gradually decreased and morality has correspondingly increased! According to this theory, God made a mistake in making the clothes for Adam and Eve. Mrs. Seton shares her husband's views and thinks people would be better off if no clothes were worn at all.

Four Charges Against Present Styles

I bring four charges against late day styles of immodest and indecent dress.

1. They are in direct violation of the

teaching of God's Word where Christian women are admonished to "adorn themselves in modest apparel" (1 Tim. 2:9). If there were no other reason, this ought to be sufficient. When we make a profession that we have been born again and are not of the world, but one of the "called out" ones of God, a follower of Jesus Christ, we profess to take the Holy Bible as our rule of faith and conduct. Therefore, whatever the Bible tells us to do that we ought to do, and whatever the Bible tells us not to do, that we ought not to do.

2. The next indictment I bring against them is that in patterning after the styles of the day *we are being conformed to the world*, for "conform" means to pattern after or to be made like unto. The Bible says to the Christian, "Be not conformed to the world." We are not only patterning after the world but after the worst element in the world. Where do our styles originate? Paris is the great style center of the world. Paris is the worst place in France. Out of that modern Sodom comes our styles of dress, and the Christian women of America, ignoring the Word of God, have embraced these styles thus rejecting and disobeying the God of heaven and obeying the god of this world.

3. The third indictment against these styles is that they have an *immoral effect upon men*, arousing the passions of the lower nature and causing impure thoughts.

If mothers who allow their daughters to walk the streets scantily dressed, could hear the remarks that ungodly young men make about them, they would understand better what I am talking about.

What Young Men Think About It

Not long since I was standing on the street talking to two young men when a girl came by. Her lack of dress attracted the attention of the men, and one of them, whom I knew to be a godly young fellow desiring to live right, said to me, "Now who could be expected to have Sunday-school thoughts under such circumstances?"

This charge is true. These styles have an immoral effect upon men. Women of redlight districts have always dressed in such a way as to appeal to men. But now all dress alike, and no difference can be noted. A few years ago, when these costumes began to be used by the women of our country, a young man was haled into court for insulting a young lady of a prominent family. He pleaded guilty, and said, "Yes, Judge, I did use that language, but I thought from the way she was dressed she would not resent it."

A certain religious magazine sent out an appeal to Christian people to unite in prayer for a revival, citing the fact that the great revival of 1857 was brought

down by united prayer of God's people. A young man wrote a reply and raised the question whether God could revive the church when His own people had so little sense of sin in their own lives. "Look at our mothers and daughters" he went on to say, "how they dress! if a woman had dressed that way in 1857, she would have been arrested for indecency."

Destroys Modesty

4. The fourth charge I bring against the present style of dress is that it *tends to destroy the sense of modesty* that God has implanted in the heart of every pure woman. This sense of modesty is the only natural protection a girl or woman has. If it is destroyed she is left defenseless, and it is an easy matter for the Devil in the form of a human friend to rob her of a priceless jewel.

There is no question that wearing such dress tends to destroy and break down this sense of modesty. The actress that displays herself before her audience has no sense of shame. Why? Was she always that way? No. There was a time when she would have blushed with shame. The first time she did it she blushed. The second time she did not feel the shame of it so much. Gradually shame was no longer felt. Ninety percent of the girls who have gone on the stage were virtuous when they entered upon their careers. But virtue usually goes when modesty goes.

Our daughters are not as modest as they should be, not as modest as their mothers were. They are not as modest in their conversation with young men. Boys and girls today talk about matters that their parents would never have dreamed of doing. It is no uncommon thing for a boy to walk up and put his hand upon a girl's shoulder. Would our mothers have stood for that? It is not any uncommon thing for girls and boys to talk jestingly about kissing each other. And it is not an uncommon thing for them to do it.

Some of our girls dress themselves in men's clothes and walk the streets without shame. Our mothers could never have done that. They would have screamed had they been seen in their own homes in such garb.

You say, how does it hurt a girl to wear men's clothes? Read Deuteronomy, 22:5: "The woman shall not wear that which pertaineth to a man; neither shall a man put on a woman's garment; for

all who do so are an abomination unto the Lord."

Now we come to the fifth question.

"Can a Bobbed-hair Woman Go to Heaven?"

Yes, a bobbed-hair woman may go to heaven. But this question of bobbed hair has caused more dissension, more family strife, more heartaches, more tears than nearly any one thing for the last year or two. It has led to the separation of husband and wife. It has furnished work for the divorce courts. If these things are true, it certainly is worthy of discussion from the pulpit.

Why did women bob their hair? "Oh, it's less trouble and more sanitary!" It is very strange that it has taken women thousands of years to discover that. One could have told them that years ago. Honestly though, that was not the reason they bobbed their hair. They bobbed it because the god of fashion said, "Bob it." If the god of fashion had not said, "Bob it," they would never have thought of doing it.

"Well," you say, "what is the objection to bobbed hair?"

Personally, I am opposed to everything that is contrary to Bible teaching, and this unquestionably is. The Bible says, "If a man have long hair, it is a shame unto him; but if a woman have long hair it is a glory to her." If it pleases the God of heaven for Christian women to have long hair, they ought to be willing to have it so for His sake.

Whom do you wish to please, the god of fashion or your heavenly Father? Whom do you wish to obey, the God of heaven or the god of fashion? "His servants ye are to whom ye obey."

Who Started This Hair Bobbing?

The flapper started it. And who was the flapper? A coarse, daring, vulgar young woman of questionable morals. One who cared nothing about modesty, or propriety, or virtue, or righteousness, or God. That is the sort of woman that started it. That is the sort that others are patterning after.

"Well," you say, "I don't see what difference it makes."

But do you think God is not a reasonable being? Do you think He tells us to do, or not to do, a thing when there is no reason for it? There is a good reason why women should have long hair. There is a good reason why women should not wear men's clothes, and why

men should not wear women's clothes. Do you know what it is? I'll tell you. Purity and morality can never be maintained except there be a distinct line of demarcation between the sexes. There must be that which will differentiate a man from a woman at all times.

I was standing on the street the other day talking to a man who looked up, and said,

"Are Those Men or Women Yonder?"

I said, "I don't know, but I think they are women." You could not be sure for they wore men's clothes. Long hair is given to a woman as the emblem of her sex. And a beautiful emblem it is. If you yield to the urge of the god of fashion and cut off your hair, you obey the god of fashion and the Bible says, "His servants ye are to whom ye obey."

What will be the outcome of all this? What will be the outcome if we turn from the teaching of God's Word and lend ourselves servants to the god of this world? Is not the god of this world the enemy of God and man? Will he not drag us down to the pit of hell? The storm of immorality that broke upon Europe a few years ago and brought about the downfall of women of Europe, has already reached America and is sweeping this fair land of ours. We are drifting very far from God. God's own people are afar off.

What Is To Be Done?

But do you know that many like these I have described, and like others whom I would not describe, are members of our churches? Some are B. Y. P. U. and Sunday-school workers. Some are teachers in our schools or are preparing to be teachers. They are of respected families and occupy a high position in society. Society today is beginning to condone this thing and soon it will not be regarded as a serious matter if these things are so.

What must we do? Listen to the Scripture,

"The Lord's hand is not shortened that it cannot save; neither is his ear heavy that he cannot hear. But your sins have separated between you and your God and your iniquities have hid his face from you that he will not hear."

"If my people which are called by my name shall humble themselves, and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land."

The Story of Mr. and Mrs. Lot Told in a New Way

By Rev. R. I. Humbert, Ashland, O.

"**H**URRY! Hurry! Not a moment to spare! Sodom will soon be destroyed!"

Such was the scene in the home of Father and Mother Lot, that sad night. The evening before, two heavenly messengers had entered that city. Lot hastened to entertain them. Before morning the angels made their errand known. They were sent to warn him

that Sodom would be destroyed in a few short hours. The message struck terror to the hearts of Father and Mother Lot. What were they to do? In that doomed city lived their daughters who had married men of Sodom.

Father Lot rushed out into the midnight air. He went straight to his daughters' home close by. Yes, they were still up. A bright light shone out of

their house. Lot entered and in great excitement told them the terrible news. They made light of his warning.

"Well, Wifey, what's wrong with the old man? He's gone crazy on religion."

"Now Father, don't go on so, we have been to a dance, and just got home. We are too tired to go with you."

With great disappointment Father Lot left that house, for he must hurry.

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He ran to the home of another daughter a few blocks away. As he neared her home he became frantic with fear. Yes, they were up too. A bright light shone out from their house.

Without waiting to announce his coming he burst into the room. The sight that met his eyes pierced his heart. There were half a dozen tables. Around them sat a merry throng, playing cards and drinking wine. His abrupt entrance startled them. He rushed to his daughter and tried to take her with him. He shouted the warning, but it fell on dead ears. Half a dozen strong arms grasped him, and he found himself in the street and the door closed behind him. Thoroughly aroused now to his terrible position he started home.

Mother Lot had been in great suspense during his absence. Her mind had wandered back to the days when she had a happy home with innocent, frolicking daughters about her. They lived in the open country then. But, it was not so now. On a sad day they had pitched their tent towards Sodom.

She well remembered the day when Father Lot drove his first cattle into the city market. His glowing reports stirred a desire in her heart to see the sights. Next time he went to Sodom—she went too. Life never was the same to her after that visit to the big city. As she now looked back she remembered how she felt about it at that time, and it almost broke her heart. She saw the young folks of the big city and envied them. She wished her daughters might have their "advantages." Her girls were just ignorant country children, with sunburnt cheeks and bare feet. Her daughters must get into the "best society," she was determined.

At length she persuaded Father Lot to move into Sodom. Now she cursed the day when her wishes were granted and they so moved. They were rich, and their coming made a great stir among the "upper" classes. The mayor gave a reception in honor of the Lot girls. How Mother Lot's heart burned within her as she saw the happy couples whirling past her on the dance floor. Her own girls—O, they were so awkward!

But never again must this happen.

Next day the best dancing master in Sodom was employed to teach the Lot girls the latest and most graceful steps. He was an expert, as could be seen a few weeks later, when Mother Lot gave a dance party in honor of the birthday of her eldest daughter. Their life was then one merry round of pleasure. It pierced her heart now as she remembered how it leaped for joy then to see her daughter in the arms of the mayor's son as they swung around the floor in time with the music. All the "exclusive" society was there. It made her a little uncomfortable, at first, to see her daughters keeping late hours, playing cards, dancing, going to the theaters and sipping wine. But she must not be too harsh with them. Young people must have their fun. Her daughters must be included in the social set, so everything must be done to assure their invitation to all the social doings. Now the time has come when she is to reap what she has sown.

As she sat alone waiting for Father Lot's return, she shuddered as she exclaimed, "O foolish woman that I was! My innocent girls were placed in godless society, and all because I forgot God. For years I have never mentioned the name of God to them."

At this moment she was startled by the sound of approaching foot-steps, and hastened to the door to meet Father Lot. Where are the girls? No answer was necessary. The ghastly look on Father Lot's face told the tale. They had no time to talk, for a heavy hand pushed them to the door, and into the street, and a stern voice commanded them to hasten. The two younger daughters helped make up the sad procession. When they came to the gate of the city, they were given their orders—"Escape for thy life, look not behind thee."

Mother Lot's heart ached as she trudged on. Oh, her poor daughters! Only a few moments and their flesh would sizzle in the terrible fire from heaven. Well did she know that the burden of blame rested on her shoulders. She should have kept her girls closer at home. But she had been so anxious for their "social advancement." Of course, Father

Lot should have been more firm, for he was vexed daily with the unlawful deeds that he saw and heard (2 Pet. 2:8). But Mother Lot was so determined. She was the stronger party. Why had she been so foolish as to forget God? Why had she allowed the frivolities of the world to claim her attention and ruin her offspring?

Just now they were passing a large shade tree. It brought back the memory of a few years ago as they were moving into Sodom. They had stopped to rest in the shade of this tree. She remembered the beautiful scene as her daughters played in the shade that day. There was the spring where they quenched their thirst. There was the big root on which a chubby foot was bruised. There was the rock on which she was sitting when the little wound was healed by a mother's kiss. Oh, those innocent children! They were soon to be destroyed, because mother had forgotten God!

She could stand it no longer. It may be they are coming. She will look.

What is that? It stands so still. Is it Mother Lot? No, it is a pillar of salt!

What a monument erected on those plains! What a warning to parents from that time to this! How the words of Christ ring through the centuries, "Remember Lot's wife" (Luke 17:32). What a story that short verse conveys! What a warning to fathers and mothers who are "easing up" on son or daughter! "Remember Lot's wife." Ask yourselves, father, mother, "Shall I ever suffer the remorse that Father and Mother Lot suffered? Am I bringing up my children for Christ or the best(?) society?" Parents, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15.) Children, "Remember now thy creator in the days of thy youth" (Eccles. 12:1).

Seventy-five per cent of the crimes and burglaries today are committed by youth under twenty-five years of age. The children of America will rise up in the judgment and condemn those parents who were at "ease in Zion" while they were slipping away from God.

Remember Lot's wife.

A Strange Prayer Strangely Answered

By Sarah N. Decker, Auburn, Y. N.

A YOUNG woman was laid aside from all activity in life by a complication of difficulties that baffled the skill of physicians. She was what is called a confirmed invalid.

Being a Christian however, this young woman had an earnest desire to be a blessing to others, but her limitations were so great she could not even write a letter to a friend. Moreover, her home being a farmhouse in the country, she saw but few people.

But from her Lord there had come the assurance that she might do much by prayer. She could speak to Him, and by His omnipresence and omnipotence, He

could touch any soul that by faith she might bring to Him. And had He not declared that the "fervent effectual prayer of the righteous man availeth much"?

One day when she asked to be used as a blessing to some one, a peculiar burden came upon her which she did not understand. Its weight increased until it became so heavy as to shut out all the sunshine from her heart. Some one was in great trouble, in dire need of prayer, she knew not whom, but she gave herself to earnest prayer for the person, whoever it might be. Her mother entered the room with a specimen of delicious fruit of which the invalid was fond, but feeling

that it would detract from her purpose in prayer, she thanked her mother and said she did not wish to eat anything at present. She then turned her face to the wall, hoping thus to avoid being disturbed and her whole soul became absorbed in prayer for one that God only knew about.

She did not attempt to imagine anything as to the person or circumstances of the object of her solicitude, and yet a picture of vivid distinctness impressed itself upon her mind. The picture was this: A young woman lay dying. She was alone up on the side of a mountain. She was about to die and her men-

tal agony was great, for she was not prepared to meet God. She had been well brought up, but had wandered from the path of virtue, and finally from home in company with a young man whose friendship had proven false, and who had taken her to this lonely spot and left her to die alone. All these details were impressed on the consciousness of the invalid as being facts. Her part was to pray, and O, how she did plead the merits of the crucified One in behalf of the sinner exercising faith in the promises of the gospel, and thereby bearing up to the mercy-seat that abandoned one in the shadow of death!

She prayed that the dying sinner might be able to feel that her sin was not greater than Christ's power to save, and to cast herself upon his loving mercy. The Holy Spirit helped to indite her prayer as she cried over and over, "*O Lord, canst Thou not in Thy great mercy look down on a repentant soul, and grant pardon and peace in the dying hour, for Jesus' sake?*"

After a time the burden grew lighter and soon had rolled entirely away, followed by a peace that was as a morning

without clouds. There was an assurance that the prayer had been answered and a soul saved.

The invalid did not expect to have further knowledge in this life of what had taken place, but felt confident that in the life to come she would know. Nevertheless, a marvelous sequel was in store for her even here.

Some days later, by a chain of circumstances which would require too much space to relate, a newspaper published in a city some twenty miles distant, was brought to the house and left there for about two hours. Then it was called for and taken away.

The day was a busy one for the mother and sister of the invalid, and the paper lay untouched most of that time. But the purpose for which it had entered the home was not to fail. It was taken up by the sister after a while, who read aloud just one item and then laid it down again. The item was a report that word had been received that morning by a father and mother in the city concerning the death of their daughter, whose name was withheld out of respect to the parents. The description that

followed corresponded in every detail to what had been impressed so strangely on the mind of the invalid. It said that the girl had been well brought up, but had deviated from the path of virtue, leaving home at length with a young man whose friendship proved false, and who had taken her upon the side of a mountain and left her to die.

What seemed the most wonderful of all, and that which filled the invalid with awe and gratitude, was the closing words of the reporter, who said, "Who can tell but that God in His great mercy looked down on a repentant soul, and granted pardon and peace in the dying hour for Jesus' sake." The very words of the invalid's prayer!

Is not this an example of that faith which may become "the substance of things hoped for, the evidence of things not seen"?

By the prayer of faith the invalid of the foregoing narrative was restored to health, when vain was the help of man, and today as she looks forward to the heavenly home, she feels that one of its sweet joys will be to meet and know the young woman for whom she prayed.

A Plea for a Christian Teachers' Agency

G. R. Pease, Professor of Education, John Fletcher College, University Park, Ia.

DO WE really desire to Christianize our educational system? This is not intended as a rhetorical question; neither is the question put in a cynical tone. The query is made to introduce a practical suggestion, and, having opened the matter to the minds of those interested in Christian education, to solicit comments, ideas, and suggestions through the medium of the religious press and private correspondence.

The nation at large seems to be awaking to the fact that something is wrong with our educational system. The educational leaders, writers for periodicals, even the editors of daily papers are pointing to the low moral tone of our school product. We have been perfecting methods of teaching, of testing, of building a practical curriculum, and have perfected a machine at the expense of the soul of the child for whom the system is supposed to exist.

The crux of every educational problem will be found to rest very near to the teacher, his training, his methods, his personal influence. Some of us began to point out the danger of destructive biblical criticism and the evolutionary theory several years ago. The deadly seed was sown in German universities and was brought back by our graduate students to be scattered through our own universities, colleges, normal schools, then on to the high schools, and now down into the lowest grades of the public educational system.

America is today reaping the harvest in a bloodless, crossless, modernistic religion that tries to pass for Christianity. America is reaping the harvest in a mad, materialistic whirl of business and sensual

pleasure that leaves no time nor place for God and righteousness. The saddest crop is that now coming to fruition in the adolescent life of our land—a youth showing a growing tendency toward the "movie" standards and ideals; a youth void of reverence, respect, and restraint; a hectic youth that scoffs at religion, and yields itself to the latest sensation that offers a "kick" which may break the monotony of this dead, drab twentieth-century life.

The present day sowing for the continuance of this harvest is being done in the class rooms of the public school, the denominational college, and the State institutions. Materialistic evolutionary teaching runs rampant in practically all the state schools. The church schools are little if any better. A recent questionnaire sent out to the colleges of the Methodist Episcopal church showed only one college in the group that did not sanction evolution in its class rooms. So prevalent is such teaching in the high schools that a mention of Adam, Noah, Job, etc., in a sermon will start a series of nudges, sly winks, and smiles among the students present—if indeed there be any present, for it seems to be a growing habit of adolescents to shun the preaching services entirely.

The remedy for all this is to reverse the process that has made the condition. Put into the class rooms teachers who believe in the Bible as the inspired Word of God, who have a personal experience of religion, and whose lives before the students point Christ-ward rather than hell-ward. Fill our schools with a class of teachers who are truly Christian in head and heart and you will raise up a

group of students whose hearts are easily touched for God.

I want it distinctly understood that by the above I do not mean "church members"—we must have *Christians*. Many of us know to our sorrow that a teacher may be hired from some agency with the religious affiliation marked, Presbyterian, Baptist, Methodist, etc., only to find when she arrives that she is a dancing, card playing, theater-going piece of modern femininity who believes more in her paint box than in Jesus Christ.

The writer of this article believes that there are numbers of private schools, academies, and colleges that would gladly hire teachers who are real, working Christians, if they only knew how to get in touch with such persons. There are also undoubtedly many communities that would gladly have teachers in their public schools who were firm believers in the Bible, who had a vital experience, and whose example would lead the students to church rather than to the theater or the dance. Surely there are colleges that turn out such teachers. But how are the school boards to get in touch with such young people as they desire?

This writer knows that there is a goodly number of colleges preparing young people to teach not only books, but Christ. These colleges graduate each year several hundred young people who have come to know Christ as a personal Savior, young people who would be glad to take a useful place in some church and Sunday-school in the community in which they teach, who long to lead their students into a vital heart relationship with their own Lord and Master. But

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how shall they find the schools, the communities that desire such teachers? The best they can do is to enroll in some teachers' agency and trust to luck to get into an agreeable place. School heads, school boards, Christian people in many places groan in soul over the influence of their godless teachers. In other places godly teachers are misfits, and suffer persecution and scorn from a community given over to the fast living of the times. *What better thing could be done for the cause of Christ than to bring these Christian teachers into touch with the schools and communities that long for such people in their educational system.*

Now the suggestion. Last November there met in the Moody Bible Institute representatives of some two score conservative colleges. These representatives formed an organization known as the Conservative Protestant Colleges of America. Let these colleges combine in the formation of a Christian teachers' agency. Such an agency could be put

in the hands of some professor of education in one of the colleges, and could be conducted on a cost basis for the benefit of the teachers. Or, it could be conducted on the usual 5 per cent basis, and the profits put into a fund for helping Christian young people prepare themselves for the teaching profession. In short this agency could become a clearing house for Christian teachers and schools that desired such service.

Of necessity the character of the teachers would have to be assured as Christian. For this reason the agency could handle the placement of none but real Christian teachers. Each college would have to give a clear bill of spiritual health to its graduates before they could be enrolled in the agency. This could also serve as a placement agency for college teachers and professors. It is a well known fact among the leaders of the real Christian institutions that it is next to impossible to find a man to fill a vacancy in the faculty when the require-

ments are high not only scholastically but spiritually as well. Such vacancies could be reported to a Christian teachers' agency and thus the college could easily be put in contact with the men who were prepared and anxious to teach in a conservative institution. Incidentally, this would become a means of advertisement for all colleges enrolled in the association, for advertising of the agency could easily carry the name and location of all co-operating institutions and thus keep before the eye of the Christian public the names of safe institutions to which they could send their own children.

In the name of Christ, and for the advancement of His kingdom the writer of this article solicits replies, and criticism of the suggestion. Such assurances and suggestions as come will be laid before the representatives of the conservative Christian colleges in their meeting this coming autumn, and some effort made toward putting the plan into effect, if Christian public opinion seems to warrant such action.

More About the Movies

"EDITORS MOODY BIBLE INSTITUTE MONTHLY,
"Hopewell, Va., May 30, 1925.

"Dear Sirs:

"This is not a 'mild protest' but a very earnest one. In an editorial in the current (June) number, commenting upon the letter in that issue, 'She Defends Some of the Movies,' you close your editorial paragraph by saying, 'But we have had our say and will let it go at that.'

"I pray earnestly that neither you nor your readers who love the things that the Lord Jesus Christ loves will 'let it go at that.' I am glad that you have invited replies, and I hope there will be not a few. 'Wire-grass,' not so repulsive in itself, will destroy any garden, and so will the movie, 'not so bad' it may be, crowd the Lord out of any heart and make it spiritually a barren waste.

"No agency today is doing more to chill spiritual warmth in older hearts and to make shipwreck with the young than the moving picture screen. A few decent (?) ones only make it the more dangerous.

"Yours in His service,

"E. L. Duprey."

"First Baptist Church,

"Oldham, S. D., May 26, 1925.

"Editor, MOODY BIBLE INSTITUTE MONTHLY, Chicago, Ill.

"I should like to ask Sarah E. Davidson to answer a few scriptural passages. For instance, 'If any man will come after me, let him deny himself and take up his cross and follow me' (Matt. 16:24). Whom do we deny when, we go to the

movies? Do we carry a cross in going or in remaining away? 'Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live' (Rom. 8:12, 13). Is going to the movies after the flesh or the Spirit?

"Jesus said, 'As thou didst send me into the world, even so send I them into the world, (John 17:18). Think you, Jesus sent His disciples then, or that He

sends them now, into the world for the pleasure of worldly amusements? Is the 'movies' of the world and for the world? If so, how about 'Love not the world, neither the things that are in the world' (1 John 2:15)?

"Does Sarah E. Davidson think crime is induced or suppressed in the minds of youth by the movies, and does she know if the movie is attended by the great soul-winners of our land?

"J. Ray Spiller."

REPORTS OF

TWO DEBATES on EVOLUTION

SAN FRANCISCO, JUNE 13 and 14, 1925

Between Dr. Maynard Shipley, president of the Science League of America, and Rev. F. D. Nichol and Rev. A. L. Baker, editors "Signs of the Times." Both sides reported verbatim in

A BOOK

The first debate on the question of whether evolution is a scientific fact; the second, as to whether or not it should be taught in tax-supported schools—thus covering the scientific, moral, and religious aspects of Evolution.

The Science League of America is organized to defend the teachings of Evolution and to combat the activities of anti-Evolutionists, and is represented in forty-eight colleges and universities in forty-two states.

The "Signs of the Times" is a conservative religious journal with a large circulation and influence.

These debates grew out of the state-wide agitation over the teaching of Evolution in the public schools of California, at which time the "Signs of the Times" editorially opposed it. The full report in book form is the greatest contribution to the cause of knowledge at this time when, as recently declared by the New York "World," the issue is as important as any now before the American people. In this book, you have the four main speeches, one hour each, and the four rebuttals, fifteen minutes each. Price only \$1.00, post-paid. Call for "San Francisco Debates," Order from

PACIFIC PRESS PUB. ASSN., Mountain View, California

Our Monthly Potpourri

J. H. Ralston

This department gives opportunity for bringing together many matters of real interest to the readers of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

PALESTINE POPULATION GROWS

Official returns show that 11,851 Jews, 4,573 men, 3,836 women and 3,442 children, entered Palestine as immigrants during the twelve months ending December last. During the same period the Jewish immigrants numbered 2,037, so that the net increase of the population through immigration during the year was 9,814.

—Chicago Daily News.

A WOMAN OF NINETY THE OLDEST BIBLE STUDENT

Within seven months of her ninety-first birthday, Dr. Martha Allen Goings, of Red Key, Ind., is a student in the Moody Bible Institute Correspondence School. She is believed to be the oldest school matriculant in the world, Dr. J. H. Ralston, Dean of the Institute's Correspondence School, declared.

"I cannot say that systematic study of the Bible has contributed to my longevity, but it certainly has contributed to the pleasure of my declining years," she said.

THE INCLUSIVE CHURCH

By Rev. Albert Dale Gantz, D.D.

(Suggested Bulletin Board mottoes)

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We'll rule the earth.

This world is ours. The next doesn't count.

Smile and be happy!

Libertas, libertatis, libertati!

—The Presbyterian.

PITTSBURGH—HEATHEN TERRITORY

It was mid-18th century in Philadelphia. For three hours a solemn people had sat sedately in their pews in the Pine Street Church. Then after an interval of silence the minister faced again the congregation: "We are gathered here today to say farewell to our dear friends who are about to go out as missionaries to Pittsburgh. They are going into great dangers and perils, and it is likely they will soon die. In anticipation of this sad event we will now sing their funeral dirge:

"Why should we mourn departing friends

Or shrink from death's alarms?"

—Advertisement.

WHERE FATHER COMES IN

There was no Junior Achievement League in the boyhood days of Calvin Coolidge to organize matters so that boys and girls could or would do worthwhile things. Nevertheless, Calvin Coolidge had his junior achievement work. He told how it started on the Vermont family farm when he was six years old.

"Father organized it mostly," remarked the president, speaking to the Washington newspaper correspondents.

In those four words is a whole volume of comment on the way family affairs were carried on fifty years ago and the way they are largely carried on now.

How many boys of the present day out of a hundred can truthfully say of their boyhood program:

"Father organizes it mostly."

Calvin Coolidge might not have been president if his father had not had a lot to do with the work hours and play hours of his son as a boy in the most plastic, impressionable period of life. Much would have depended on the boy himself. It is entirely safe to say, however, that when a good father organizes or supervises the junior achievement work of his boy, whether in the field, the garden, the house or the playground, that boy's chances of reaching the presidency are not lessened thereby.

In this age father is too much given to abdicating his organizing job and turning it over to the school teacher or somebody else who cannot have as great an interest in a boy as the boy's father ought to have.

Sociologists are well agreed that our country would be better off and its future would be in safer hands, if the facts were such that most of our Boys could say of their pre-teen and teen scheme of life that "Father organized it mostly."

—Minneapolis Tribune.

GREAT BIBLE CONFERENCE IN NEW YORK

Large audiences have gathered twice each day during the past week at the Marble Collegiate Church, Borough of Manhattan, City of New York, for the study of God's Word. The conference was held under the auspices of the Extension Department of the Moody Bible Institute of Chicago. Dr. James M. Gray spoke every afternoon, giving a remarkable exposition of the Epistle to the Hebrews. The speakers and topics for the evenings were as follows: Dr. Leander S. Keyser on "The Origin of Man"; Dr. Harold Paul Sloan on "What the Christian Church Has Believed for Two Thousand Years"; Dr. Robert Dick Wilson on "Recent Investigation of the Old Testament"; Dr. A. Z. Conrad on "The Centrality of the Cross in Christianity" and "The Christ of the Gospels, or the Jesus of Modernism." The conference was a success. The more of such conferences we have the better it will be.

—Watchman-Examiner.

EVOLUTION AND FACTS

Recently *The Daily News* published two editorials about the Tennessee legislative act which prohibits the teaching of evolution in tax-supported schools. I want to protest the point you stress of supposed opposition to science on the part of the legislators.

No true Christian is opposed to scientific facts, nor the seeking for scientific facts. We do protest having textbooks saturated with a teaching of evolution until a time when present teaching on that subject has been established as fact. The protest is against the waste of time in teaching theory when there are so many established facts to teach. A far more serious protest is that this teaching is undermining Christian teaching of a personal responsibility to a personal God. We Christians provide Christian teaching one day in the week for our children and are forced under our public school system to send our children for five days each week to be taught what undermines their faith.

I am doing the best I know how to make good citizens of four children, and have had to go to the principal of the high school and insist that teachers confine themselves to established fact in the teaching of my children. I have a right to do this, but in spite of it all, some of it gets by. I insist that church and state be separated; that no teaching bearing on the Christian religion be given in a tax-supported school, particularly when dealing in theoretical philosophy. We have plenty of object lessons cropping up almost every month of the perniciousness of evolutionary teaching. The product the schools and colleges are turning out of young men and women who have no sense of responsibility to a personal God is a tragedy that ought to open the eyes of thinking men and women.

—Burton W. Rhoads, in the *Chicago Daily News*.

Moody Bible Institute Monthly

Four Outstanding Articles in the August Issue of the Moody Bible Institute Monthly

Why a Christian Cannot Be an Evolutionist

Read *Dr. James M. Gray's* article in the August issue of the *Moody Bible Institute Monthly*. Dr. Gray shows what Evolution is and what Christianity is in simple terms, and then leaves the reader to judge. To a serious inquirer, the article is worth more than a year's subscription to the *Monthly*.

Other articles of special interest to be found in the same issue, or others immediately following, are:

The Final Apocalypse

by the *Rev. W. Graham Scroggie*, Edinburgh, Scotland, in which that distinguished Bible expositor points out the general scope of the book of Revelation and its supreme values. It is a unique treatment of a profound subject that every real Bible student will appreciate.

The Tragedy of the Deflected Aim

by the *Rev. J. Stuart Holden, D. D.*, London, England. In this biographical study, Dr. Holden dwells on the tragedy of being turned aside when once we have seen God's will and felt its demands upon our conscience. Pastors, parents and teachers will find some vital lessons in it drawn from very simple occurrences.

Essential Elements of Success

by that great preacher and pastor of the largest Presbyterian church in the United States, *Rev. Mark A. Matthews, D. D.*, Seattle, Wash. Dr. Matthews contends that there is no controversy inside of the body of Christ, but that the present controversy is between members of the body of Christ and the rationalistic forces which pretend to be members of the body of Christ.

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"WILL THE OLD BOOK STAND THE TEST?"

A timely sermon on this topic is in print by the Rev. L. D. Lamkin, D. D., pastor of the First Baptist Church, Dixon, Ill. There are those who have heard it several times and always with increasing appreciation. Copies for distribution can be obtained by addressing the author.

(J. M. G.)

AMERICAN BIBLE SOCIETY

An increased circulation through its foreign agencies of more than 500,000 volumes was announced by the American Bible Society at the close of its 109th annual meeting held at the Bible House on Astor Place, May 14. The total issues for the year amounted to 6,652,299 volumes and were in 172 languages, dialects and Scriptures for the blind.

A report for the year shows that more than three thousand workers were employed by the Society throughout the world. Reports from many countries show that Bible circulation is rapidly increasing. The great losses to the work of the Society in Japan and the Philippines caused by the earthquake in Japan, are being gradually made up, but it is thought that two more years will be needed to reach the pre-earthquake condition. The work of Central and South America is particularly full of encouragement. The Society co-operates with the British and Foreign, and the National Bible Society of Scotland in producing an edition of the Scriptures bearing the imprint of the British and Foreign and American Societies.

MODERNISM AND THE REVOLT OF YOUTH

It has always been difficult for youth to learn much from the experience of their elders. There have always been

certain potentialities of revolt on the part of immature youth against the standards which the experience of their elders set up. But it has remained for the anti-Christian and anti-supernaturalistic philosophy of Modernism to cultivate this potentiality into open expression. This explains in part the undergraduate restiveness against authority in educational institutions recently. In Harvard, which university has adapted her religion to the intelligence of our day, the student body recently sent out a handsomely illustrated university paper which was so obscene that the postal authorities refused its passage through the mails. Modernism spells laxness in morals, freedom from restraint, and an indefinite and devil-may-care attitude to spiritual authority. The Harvard incident is instructive as well as alarming. New England is the home of Puritan traditions. It is not out of keeping with the spirit of the times and with the modernistic urge that the Harvard mess should have transpired.

—Western Recorder.

AMERICAN TRACT SOCIETY

The Centennial Anniversary of the American Tract Society of New York has just been held. Mr. William Phillips Hall was re-elected president for the twentieth successive time; Rev. David James Burrell, D.D., vice-president; Rev. William Henry Matthews, D.D., general secretary; Rev. Edwin Noah Hardy, Ph.D., executive and recording secretary; Mr. Arthur W. Cobbett, assistant treasurer. The honorary vice-presidents and members of the Board of Managers are the same as last year, except that in place of President Marion LeRoy Burton, D.D., deceased and Bishop Homer Stuntz, deceased, Rev. S. Parkes Cadman, D.D., and Rev. James M. Gray, D.D., were elected honorary vice-presidents, and Rev. Curtis Lee Laws, D.D., and Rev. Howard B. Grose, D.D., were elected on the Board of Managers. Mr. Philip S. Suffern was elected a member of the finance committee in place of his father, deceased. The reports of the executive officers were most interesting and encouraging, showing that the Society is in a better condition today than it has been for many years.

The Society has published literature in 178 languages and dialects and its publications have gone throughout the world wherever the written word has gone. It has not only furnished literature for foreign lands, but has loaned stereotyped plates and has appropriated nearly a million dollars for tract societies in other lands. It has given away two and three-quarter millions of dollars' worth of Christian literature; over five and one-half billion pages of tracts have been distributed gratuitously, but with discrimination. It has sent out tens of thousands of colporteurs who engaged in religious conversations with more than 25,000,000 families, conducted 650,000 religious meetings and distributed mil-

lions of volumes. The Society has furnished a colporteur for immigrants first at Castle Garden and now at Ellis Island for nearly a half century. It has furnished Bibles for the graduating classes at West Point for fifty years.

INTERRACIAL CONFERENCE

Seventy-five years ago in the city of Cincinnati, Harriet Beecher Stowe assembled the materials which all the world was soon to know as *Uncle Tom's Cabin*. The appearance of these pages constituted a milestone in the long and tragic history of the Negro people, for it marked a definite turning point in the attitude of the North toward human slavery. On the 25th, 26th and 27th of March just past, in the same city where *Uncle Tom's Cabin* was born, another milestone was set up in the first national Interracial Conference ever called, a gathering assembled under the joint auspices of the Commission on the Church and Race Relations of the Federal Council of Churches, and the Commission on Interracial Co-operation.

Of late years, and particularly since the World War, there have been many conferences of the two races, local, state and regional. Here for the first time the plan became national in scope, and by so doing gave notice to the world that from now on the problem of race relations, traditionally nation-wide, is to have a sympathetic consideration that is also nation-wide.

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Frankness and freedom of discussion were no less noteworthy than the fact of discussion itself. If there was an "inferiority complex" in the audience it did not show its head during the sessions. The most delicate and pointed questions were raised on both sides—and candidly faced without undue self-consciousness. Issues were faced courageously and frankly, but never as acrimoniously nor with a manner provocative of ill-feeling.

The results of such a gathering as this are of necessity difficult to ascertain. They are of the spirit rather than materials for statistical tabulation. Perhaps its greatest value arises from its demonstration of the fact that fellowship is possible on such a scale as this. Truly, to know one another is the first step in the practice of effective Christian brotherhood.

—Bulletin Federal Council of Churches in America.

WILLIAM JENNINGS BRYAN AT THE FUNDAMENTALS CONVENTION

"The convention concluded with two addresses by Hon. William Jennings Bryan in the auditorium to audiences of between 6,000 and 7,000. Mr. Bryan's subject was: 'They Have Taken Away My Lord and I Know Not Where They Have Laid Him.' Before his address and after complimenting Tennessee for its new anti-evolution law, Mr. Bryan insisted that the tax-payers must have the right to decide what is to be taught in the public schools, otherwise the minority will rule in Tennessee—which is undemocratic and un-American. There are many who are declaring that the public schools' curricula shall be determined by boards of education and scientific societies, Mr. Bryan said. This, however, would establish the most hateful oligarchy in the history of the world. The Great Commoner declared that Bishop Chandler, of the Southern Methodist church, had recently called to his attention the book *Belief in God and Immortality*, by Prof. J. H. Leuba, of Bryn Mawr, in which the author denied his own belief in a personal God and in the immortality of the soul, and, furthermore, went on to give the results of his inquiries of 5,000 American scientists, many of them school-men, as to the inroads of Modernism and evolution in American educational institutions. A study of their replies showed that 15 per cent of the freshmen, 30 per cent of the juniors, and between 45 and 50 per cent of those who graduated, 'have discarded the cardinal principles of the Christian faith.' In an interview on a train with Mr. Steinmetz shortly before the latter's death, he told Mr. Bryan that there were about 5,000 real scientists in America. 'There are 11,000 members of the American Society for the Advancement of Science, and I am a member myself,' said Mr. Bryan, 'and I didn't stand any Civil Service examination to get in on science, either.' But let us say there are 11,000 scientists among the 110,000,000 people in the United States,

July, 1925

that would give us one scientist to every 10,000 of the population. That is the oligarchy that is trying to determine what our children shall be taught, but the hand that writes the pay-check is the hand that should control the school. Our teachers are paid in dollars on which we stamp the words 'In God We Trust,' and yet, with that money in

their pockets, they are going about to teach our children that there is no God. Our presidents upon assuming office take the oath on the Bible. When the people at large find out just what the issue is there will be no doubt as to who decides what our children shall be taught."

—Howard A. Banks.

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Evolution or The Bible?

Every Christian Holding Fast to the Old Bible and the Old Faith Should Read These Books and Lend Them to Others!

The Phantoms of Organic Evolution

BY PROF. GEORGE McC. PRICE

Author of "Q. E. D.," etc.

"A Scientist is able to meet and overthrow the evolutionists in their own ground. He is doing Yeoman's service in exposing the shallowness of the claims of those who would link man in blood relationship with lower forms of life."—William Jennings Bryan. Cloth \$1.50

Seven Questions in Dispute

Shall Christianity Remain Christian.

BY WILLIAM JENNINGS BRYAN

"Mr. Bryan insists that the real issue is 'Shall Christianity Remain Christian,' and that modernism attacks all that is vital in the Christian religion. A veritable arsenal for the controversy."—Boston Herald. \$1.25

In His Image

BY WILLIAM JENNINGS BRYAN

"Mr. Bryan has rendered the cause of Christianity a real service by his book on Darwinism, now attracting nation-wide attention. Every chapter is a challenging, uncompromising confession of faith in God and in His Holy Word."—Christian Observer, (Louisville, Ky.) 10th Edition, \$1.75

Dangers of Crooked Thinking

BY CORTLAND MYERS, D. D., LL. D.

Dr. Myers deals with a situation more in evidence through the ferment caused by the various philosophies of to-day, than it has ever been before. Each of the chapters deal with an equally vital theme."—Western Recorder. \$1.50

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"If not convinced by the logic of these addresses, everyone ought to be convinced by the spiritual force."—Bible Champion. \$1.25

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BY A. Z. CONRAD, D. D.

Pastor, Park Street Church, Boston

"Dr. Conrad stands unflinchingly for 'the reliability of the Scriptures and the belief that Christianity rests on unshaken and unshakable validities.'"—Boston Herald. \$1.25

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Dr. Riley stands foursquare and unflinching for the fullest possible recognition of Christ's claims, and his book is voicing of his deeply-rooted beliefs. \$1.50

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Young People's Society Topics

John C. Page

July 12

The Beatitudes of the New Testament Matthew 5:1-12; John 20:29; Romans 4:7

A three fold blessedness will easily be perceived in the reading of these three Scriptures. If the order given above is reversed, there will appear the blessing of forgiveness, the blessing of faith, the blessing of Christian character.

It is a blessing indeed to be forgiven and to have one's sins put away (Ps. 32:1, 2, 5). This blessing becomes an actual experience when one believes that "Christ died for our sins." His death answers back to every requirement involved in our sinning. Believing this, we may sing from the heart the words of a familiar hymn:

"There remaineth a rest for God's people,
O, fear and anxiety cease!
If Jesus hath satisfied heaven,
His people on earth may have peace."
It is blessed also to walk by faith, not seeking for feelings, but building on the firm foundations of truth, "The Word of God liveth and abideth forever."

The blessing of Christian character is beyond all computation. Our Lord said, "Blessed are the poor in spirit," that is, those who have no goodness of their own to make them presentable to God, those who are without spiritual resources in themselves, those who recognizing a great spiritual need, come to the Savior saying,

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

Speaking of them, Jesus said, "Their's is the kingdom of heaven." The next quality upon which the Lord pronounces blessing is that of sympathy or mourning,—those who sympathize with others' need and mourn the sin about them which creates that need,—they are blessed and comforted with the promise of a time when sin shall be no more. Then the Master pronounces blessing upon meekness which is not the same as weakness. Meekness leads to obedience and endurance. Righteousness and mercy are then commended as blessed qualities. Purity of heart follows in verse 8. This is the quality of singleness of purpose. The pure in heart see God and are blessed with the vision. They see Him here in all, over all, and through all. The love of peace enters into Christian character and this again is a blessed quality. The true peace makers are everywhere recognized as the children of God, for God Himself is a God of peace. He made peace through the blood of the cross.

The New Testament beatitudes, then, pronounce blessing upon those who are forgiven, those who walk by faith and those who are Christlike in character.

July 19

Great Women of the Bible Luke 10:38-42; Esther 4:1-17

If asked to mention the names of the great women of the Bible, many of us would have passed over the two names found in our New Testament verses. Can any claim to greatness be established for the woman who is described as "careful and troubled about many things?" Yes, she had the greatness of spiritual perception for "she received him into her house." Ability to see in Jesus of Nazareth the promised Messiah and to receive Him as Saviour and Lord is a mark of true character and an indication of real greatness. It is the key to "the life that is life indeed."

The greatness of Mary is seen in her choice of the best. She sat at Jesus' feet and heard His Word. It was not enough for her that the Master should be in the house. She wanted the best that His presence made possible. When one has received Him, according to John 1:12, then the part of wisdom is to learn of Him and find rest as promised in Matthew 11:29. This was 'that good part' which Mary deliberately chose and for which she was commended of her Lord.

In these days when many are "cumbered with much serving," when restlessness and feverish activity permeate and dominate so many lives, we need to recall the word of the prophet, "In quietness and confidence shall be your strength." Greatness of character or achievement is the product of quiet meditation and thorough preparation.

The other woman, named in the Old Testament verses, is Esther. The qualities that make her great, in our estimation, are those of courage and sacrifice. She faced known danger in order to save the lives of others. Scores of women have done the same thing. Loving not their lives even unto death, they have gone forth into this and other lands beyond the sea, in order that men and women in spiritual darkness may be enlightened and saved through faith in the gospel of God's only Son.

July 26

The Progress and Achievement of the Negro in America Psalm 40:1-5; Proverbs 22:29

From a lecture given at the Moody Bible Institute by Rev. John Little, of Louisville, Ky., we gather the following items of information and interest.

The history of the Negro in America is divided into three general parts. The first period dates from the time when about twenty Negroes were landed on the coast of Virginia, a little over three hundred years ago, up to the time of the Civil War. During that period, the Negro made three distinct gains, namely, the value of continuous labor, the knowledge of the English language and an introduction to the Christian religion which has been accepted and generally adopted by the Negroes in America.

The second period begins with the

Civil War and is known as the reconstruction period. This lasted until about the year 1900. During this time, the Negro made some important improvements. He began and continued to establish three fundamental institutions, namely, the home, the church, and the school.

The strengthening of these institutions has been the chief work of the Negro race during the third period, which covers the past twenty-five years. There has been, in that time, a wonderful development of the Negro home. During the war many of them made splendid wages and invested their money in homes. They have also greatly improved their churches. The Negro has invested more money in his church than in any other institution. Dr. Little says that while driving through Alabama, he was impressed with the fact that the church building where the Negroes worshiped was the main institution of the whole neighborhood and was well kept.

The educational problem has perhaps been the greatest the American Negro has ever faced. Hampton and Tuskegee Institutes have figured largely in the intellectual development of the colored people. Hampton Institute was founded about the year 1876. General Armstrong, the son of a missionary, was sent to Hampton, Va., to take charge. The first order that he issued was that nobody was to eat that did not work. Following this order, the General began a system of education that was fundamental to the progress and prosperity of the Negro race. A certain amount of cooking had to be done, so he established a cooking camp; they must be clothed, so he established sewing classes; it was necessary to have vegetables so he started a garden; the wagons must be repaired so he established a repair shop. The emphasis laid upon industrial education has been a great factor in the progress of the Negro in America.

The spirit of Christ has triumphed over the spirit of prejudice and intolerance and as a result the Negroes in America are making progress.

August 2

God's Friendliness As Expressed in Nature Matthew 6:26-30

"Behold the birds of the air." "Consider the lilies of the field." "Are ye not much better than they?"

These words express God's benevolence or friendliness in nature but they do not heal the broken heart. Nothing in nature can do that. It requires the supernatural touch. A great preacher once spoke these words of wisdom: "You may remind men that Jesus draws lessons for life from the lilies and the birds, how that He was glad to watch the patient ox drawing the simple plow through the brown earth, how He loved the smell of the fresh-turned furrow and the swing of the sower's arm, as he scattered the seed, but do not think that this is the story that brings Christ close

(Continued on page 514.)

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. LaSalle St., Chicago.—Editors.

THE PROOF OF DISCIPLESHIP

C. B. P., Dixonville, Pa.

Question: Were the Jews mentioned in John 8:31 truly saved, or, is not salvation based upon the truths of verse 28?

Answer: Verse 31 must be taken in the light of the entire passage. Mere discipleship may never culminate in salvation (John 6:66). There must be continuance or "abiding" (R. V.) in Christ's words. Their truth and power will give deliverance from the bondage of sin (VV. 34-36). But the basis of salvation is the Cross (v. 28). Christ's death is essential to the salvation of either Jew or Gentile.

OMNIPRESENCE OF THE DEVIL

M. J. L. M., Vancouver, B. C.

Questions: (1) Is the Devil omnipresent? (2) Is there more than one Devil? (3) What is the scriptural mode of baptism? (4) Can you recommend some pamphlet or book on the subject?

Answers: (1) Only God is omnipresent. (2) There is only one Devil, but he has many agents, such as demons and men. (3) We do not attempt to decide such controversial questions. (4) Upon immersion, see *The Meaning and Use of Baptizai*, by Rev. F. J. Conant; upon sprinkling, see *The Baptist System Examined*, by Rev. Joseph A. Seiss, D. D.

THE BODIES OF THE WICKED DEAD

E. M. H., Washington, D. C.

Questions: (1) What becomes of the bodies of the wicked dead after the judgment of the Great White Throne? Revelation, 20:11-15. (2) When will time end?

Answers: (1) This passage gives an account of the second resurrection and what follows. Not only the souls but the bodies of the wicked dead are cast into the Lake of Fire (v. 15). Those bodies are not physical but spiritual, hence not destructible. (2) That time should ever end is suggested in Revelation 10:8, but the word there is more correctly translated "delay." Considered as a part of eternity can we properly say that time will ever end? In the reckoning of events as before or after, can we ever eliminate the idea of time from our minds?

IN SPIRIT AND TRUTH

W. H. M., Cambria, Va.

Question: What is meant by worshipping God in spirit and truth? John 4:23.

Answer: *In spirit* means in the human spirit, which is the connecting link between the human nature and the

divine, and which is the shrine of the Holy Spirit (1 Cor. 6:19). We are also to pray in the Holy Spirit (Jude 20). Such worship makes us independent of time, place, or circumstance. *In truth* means not only sincerely, but really; not formally, but actually coming into the conscious presence of God; not merely according to truth and knowledge, but according to the truth as it is in Jesus, for He is the Truth.

REPENTANCE AND SALVATION

M. S. H., Du Bois, Pa.

Questions: (1) Must a person repent in order to be saved? (2) Can a saved person be lost? (3) Should a person who accepts Christ also accept the Holy Ghost? (4) Is divine healing of importance in this age?

Answers: (1) See Luke 13:3, 5. (2) John 10:28. (3) When we accept Christ as our Saviour the work of the Holy Spirit at once begins in us. He takes up His abode in us (1 Cor. 6:19), but He may possess us in part or fully. So in a sense we may accept, or receive, His fulness (Eph. 5:18). But the acceptance of the person of Christ comprises the acceptance of the second person of the Trinity also. (4) We should say that it is always important; but we must be on our guard in defining divine healing. God may heal either with or without means.

THE DEATH PENALTY

J. S. C., Washington, D. C.

Questions: (1) Is there the same authority in Scripture for the execution of the adulterer, the witch, and the Sabbath desecrater, as for the murderer (Lev. 20:10; Exod. 22:18; 35:2; Gen. 9:6)? If we minimize the punishment of the first three, why not do the same with the murderer?

Answers: (1) The Jewish law required that each should be put to death. (2) The death penalty for the first three crimes was required only in the case of the Israelites, who had received special revelation and enlightenment. Gentiles are not under that law. The case is different with regard to murder. The law controlling murder was given to the entire race.

C. O. F., Eureka, Kan.

Questions: (1) Where was the Garden of Eden? (2) How are we to keep the Sabbath in the awful complexity of the present days? (3) Did Jesus eat swine's flesh?

Answers: (1) This is a disputed point, but it is usually located in the southern valley of the Tigris and Euphrates rivers. (2) This problem perplexes most of us. Christians do not keep the old Jewish Sabbath, but the

first day of the week, in commemoration of the resurrection. But the spirit of worship and of service to our fellowmen is no doubt the proper way in which to observe the Lord's Day. (3) Being a Jew Jesus would not eat of that forbidden food.

BRIEF MENTION

L. M. G., Franklin, Pa.

"Such as were being saved" is the correct translation of the phrase in Acts 2:47.

E. W., Evanston, Ill.

That the soul is conscious after death is clearly shown in the story of the rich man and Lazarus, Luke 16:19-31.

W. M., Hazlehurst, Miss.

"The seven Spirits which are before his throne" (Rev. 1:4) are the Holy Spirit. The number seven probably symbolizes the completeness of His operations.

A. E. G.,

It is impossible to estimate the relative numbers of the saved and the lost.

E. L., Riverside, Calif.

The statement referring to Satan as a "murderer from the beginning" probably means the beginning of the human race.

K. S. S., Minneapolis, Minn.

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July 12

The Gospel in Antioch of Pisidia Acts 13:13-52

Golden Text:—"Behold, I have given him for a witness to the peoples, a leader and commander to the peoples."—Isaiah 55:4.

I. In the Synagogue at Antioch in Pisidia (vv. 13-16).

From Paphos Paul and Barnabas, with their companion Mark, went northward to Perga. Here Mark for some reason, perhaps because of hardships, went back. He no doubt started out with good intentions, but the trials were too great. Many have started well but have fallen back because of hardships. Mark redeemed himself later. He was ready to go again when they started on their second journey, but Paul would not give his consent (Acts 15:38, 39). Before Paul's death he testified in Mark's favor for he had found him profitable unto him for the ministry (2 Tim. 4:11). From Perga they went to Antioch in Pisidia, and they entered the synagogue on the Sabbath day. From this we see that though Paul was sent to the Gentiles, he did not depart from the order of beginning with the Jews. After the usual reading of the Scriptures in response to the invitation of the rulers, Paul delivered the discourse recorded in our lesson.

II. Paul's First Recorded Sermon (vv. 17-41).

This sermon is worthy of careful study. In its analysis we find four parts:

1. Historical (vv. 17-23).

In this section we see how Paul, in a conciliatory way, led them gradually through a series of changes in which God had dealt graciously with them, finally giving them Jesus, His Son. He indicates these steps as follows:

(1) God chose and exalted the people (v. 17).

(2) He delivered them from Egyptian bondage, and led them through the terrible wilderness (vv. 17, 18).

(3) He destroyed the Canaanitish nations giving the Israelites their lands (v. 19).

(4) He gave them judges as deliverers when distressed by surrounding nations (v. 20).

(5) After they had selfishly chosen a king, He rejected the dynasty of Saul, and chose David a man after His own heart (vv. 21, 22).

(6) Finally, it was God who from David's seed raised up unto Israel a Saviour, Jesus. This demanded proof, which is given in the next section.

2. Apologetical (vv. 24-27).

That this Jesus is the seed of David, and therefore the promised Messiah, he proves by three lines of argument:

(1) The testimony of John the Baptist (vv. 24, 25).

John disclaimed to be their deliverer, and pointed to Jesus as such.

(2) The prophecies of Scripture were fulfilled in their rejection and crucifixion of Jesus (vv. 26-29). The specific Scriptures were not pointed out as they were so familiar that it was unnecessary.

(3) By His resurrection from the dead (vv. 30-37).

Several passages of Scripture are here cited as being fulfilled in the resurrection by means of which he was declared to be the Son of God with power.

Having proved Jesus to be the seed of David, he proceeds to follow the doctrinal teachings growing out of it.

3. Doctrinal (vv. 38, 39).

The great doctrine derived from this proof is justification by faith, the very marrow of the gospel. Justification is declaring the sinner righteous, and treating him on that ground. Observe

(1) The ground of justification is by Jesus. He took our place as a sinner that we might have his room as sons (2 Cor. 5:21).

(2) Who are justified? Those who believe in Him.

(3) From what is one justified? All sins. The one who believes in Jesus is freely forgiven all sins. They are all blotted out. This is the missionary message for all times. May we strive to get our pupils to believe on Him.

4. Practical (vv. 40, 41).

The application of this sermon was merely a warning lest the judgment spoken of by Habakkuk should fall upon them.

III. The Effect of the Sermon (vv. 42-52).

1. Many of the Jews and Proselytes Requested to Hear These Words Again (vv. 42-49).

Almost the whole city came to hear the Word of God the next Sabbath. This great crowd incited the jealousy of the Jews. This is common today. Let a new preacher come to town and get the crowd, and there will quickly be manifested a spirit of jealousy.

2. Open Opposition (vv. 50-52).

This jealousy could not long be restrained. It broke out in open opposition. The persecution became so violent that Paul and Barnabas were expelled from the city. This persecution was answered by Paul's rejection of them and turning to the Gentiles.

3. The disciples were filled with joy and with the Holy Ghost (v. 52).

July 19

The Gospel in Lystra Acts 14:1-28

Golden Text:—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matthew 5:10.

I. Paul and Barnabas Preaching at Iconium (vv. 1-7).

Their experience here was much the same as at Antioch. They entered the Jewish synagogue and preached, causing a multitude of Jews and Gentiles to

believe. The unbelieving Jews stirred up the Gentiles to the most bitter opposition. As to their work in Iconium, observe:

1. Their Manner of Preaching (v. 1).

This is suggested by the little word "so" in verse 1. They so spake that a great multitude believed. They were true preachers. Only that which brings conviction of sin and induces decisions for Christ can be truly said to be preaching in the biblical sense. It is not enough to merely bring the truth to the people. It must be brought in such a way that men and women will be made to decide for Christ. This also is true of the Sunday-school teacher.

2. Their Attitude Towards Opposition (v. 3).

This is suggested by the word "therefore." "Long time therefore they tarried." The opposition did not prevent their preaching, but incited them to continue preaching. Christian workers should learn not to give up work because of opposition. Wherever the gospel is really preached there will be opposition.

3. The Lord Accompanied Their Preaching with Miracles (v. 3). Since the opposition was so fierce, the Lord granted special help which was needed.

4. The Effect of Their Preaching (v. 4).

The multitude of the city was divided. Where men faithfully preach the gospel, there will be division. Such division comes frequently in the home just as Christ predicted.

5. Paul and Barnabas Assaulted (vv. 5-7).

The Jews and the Gentiles united in this assault. Being apprised of this effort, they fled to Lystra and Derbe, where they preached the gospel.

II. An Attempt to Worship Paul and Barnabas as Gods (vv. 8-18).

1. The Occasion (vv. 8-10).

It was the healing of the lame man. God's gracious power shown in healing this lame man, occasioned a new difficulty. That which ought to have been a help was turned into a hindrance. This was a notable miracle. The man was a confirmed cripple. He had never walked. On hearing Paul preach, faith was born in his heart (Rom. 10:17). When Paul perceived that he trusted Christ, he called with a loud voice that all could hear for the man to stand upright. The cure was instantaneous for he leaped up and walked (v. 10). Here is a test for the modern would-be miracle worker to meet. There was no magnetic touch, no treatment, only the command, and the naturally impossible became the possible and the real.

2. The Method (vv. 11-13).

They called Barnabas Jupiter, and Paul Mercurius because he was the chief speaker. The priest of Jupiter brought oxen and garlands ready to offer sacrifice unto these men (v. 13). In the person of Jesus Christ, God had actually appeared to man (John 1:14; Phil. 2:7, 8).

3. Their Efforts Frustrated (vv. 14-18).

This foolish act was happily averted by the tact of the apostles as exhibited in the address of the occasion.

(1) They denied that they were divine

Moody Bible Institute Monthly

beings, and declared that to worship beings with like passions to themselves was criminal. What awful folly to worship such beings when the infinite God, who created all things and is above all, spreading out His beneficent hands in blessing upon all, is seeking true worshippers!

(2) They directed them to turn away from these vain things unto the living God who made heaven and earth, and has left witness of Himself in that He has always done good giving rain and fruitful seasons, filling their hearts with gladness.

III. The Stoning of Paul (vv. 19-22).

Wicked Jews from Antioch and Iconium pursued Paul with relentless hate to this place where they stirred up the very people who were willing to worship them a little while before. This shows that satanic worship can soon be turned into satanic hate. This hatred took form in stoning Paul and dragging him out of the city for dead. These things are easy to talk about, but how awful they must be to experience. God raised him up, and with undaunted courage, he pressed on with his duties as a missionary bearing the good tidings to the lost. The church today needs men with such zeal and courage, and such a passion for the souls of lost men that they will do as Paul did. We should be encouraged because God holds our lives in His hands. Soon after this Paul turned back and revisited the places where he had preached telling them that through great tribulation they must enter into the kingdom of God.

IV. The Organization of Churches in the Field (vv. 23-28).

Evangelization with Paul did not mean a hasty and superficial preaching of the gospel, but the establishment of a permanent work. Elders were appointed in every church. The work of the missionary is not done until there is established on the field, self-governing and self-propagating churches.

July 26 The Council at Jerusalem Acts 15:1-35

Golden Text:—"We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."
—Acts 15:11.

I. The Controversy in the Church at Antioch (vv. 1-5).

This difficulty was a most serious one, for it threatened the disruption of the church into Jewish and Gentile divisions. It was not a question of the admission of the Gentiles into the church. That had been settled some years before when Peter received Cornelius and his household. The question now was, on what ground can they be received? Should Gentile converts be required to keep the Mosaic law as a condition of salvation? This issue was brought on by the coming of certain men from Jerusalem, who declared, "Except ye be circumcised after the manner of Moses, ye cannot be saved (v. 1)." The question was so difficult that Paul and Barnabas were unable to put them to silence. These Jewish legalists had the letter of

July, 1925

the Scripture on their side. They could point to the command where this was enjoined upon believers (Gen. 17:14). Paul could not point to any Scripture where it had been abrogated. If Paul could plead that Abraham was justified before he was circumcised, his antagonists could answer, "Yes, but after justification the rite was divinely imposed." The brethren at Antioch decided to refer the matter to the mother church at Jerusalem. Accordingly, Paul and Barnabas and others were sent as a deputation to Jerusalem. On the way they passed through Phenice and Samaria declaring the news of the conversion of the Gentiles which was received with much joy.

At an informal reception by the church at Jerusalem they rehearsed the things which God had done for them.

II. The Deliberations of the Council (vv. 6-21).

1. Peter's Speech (vv. 6-11).

He argued that God had borne witness to His acceptance of the Gentiles by giving the Holy Spirit to them as unto

the Jews (Acts 10:34-47). Since, therefore, God had not put a difference it would be folly for them to do so. God's action in sending Peter unto them was the unanswerable proof that there was no distinction to be made.

2. Paul and Barnabas Rehearsed their Experience (v. 12).

They told how that God had set his seal of approval on their preaching of salvation by grace through faith apart from works, by the working of signs and wonders through them.

3. The Argument of James (vv. 14-21).

He took the fact declared by Peter and showed how it harmonized with the prophecy of Amos (Amos 9:11-15). He showed that the reception of the Gentiles was not in conflict with God's plan, but in strict harmony therewith. As set forth in James' speech, God's plan is as follows:

(1) To take out from among the Gentiles a people for His name (v. 14). This is what is now going on, the preaching of the gospel to the ends of the earth,



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and the calling out of the church.

(2) After the church is completed and removed, the Israelitish nation will be converted and restored to their land and privileges by the Lord Himself at His return (vv. 16, 17).

(3) Following this will be the conversion of the world through the agency of converted Israel (v. 17, cf. Rom. 11:15). He showed that there is no conflict when the Scriptures are rightly divided. His judgment was that the Gentiles should not be troubled with things that are Jewish, but should be warned against the perils of heathenism, such as meat offered to idols, fornication and blood.

III. The Decision (vv. 22-29).

The mother church came to a unanimous agreement and accepted the resolution offered by James. They not only sent a letter stating the decision of the conference, but took the wise precaution to send influential men along with Paul and Barnabas to bear the same testimony by word of mouth. This letter denied the authority of the Judaizing teachers (v. 24), and declared the method by which this decision had been reached (vv. 25-27). They put the Holy Spirit first. They were instructed to abstain from meats offered to idols, from blood, and from things strangled, and from fornication.

IV. The Decision Delivered to the Church (vv. 30-35).

The church was called together to hear the report. Its reading brought great rejoicing. They were now free to prosecute the great missionary work.

August 2

The Epistle of James

James 1:19-27

Golden Text:—"Be ye doers of the word, and not hearers only."—James 1:22.

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The book of James was written to Jewish Christians scattered abroad who were passing through sore trials and persecutions. The pre-eminent aim was to show these humble believers how to live in such trying times. James recognized the difficulties of Christian living from the attitude of the unbelieving Jews, and knew also the added difficulties of pride, jealousy, and cowardly compromises which would tend to spring up within. He showed that all these must be met with the realities which inhere in the religion of Jesus Christ. Among the topics considered are the following: trials and tests; hearing and doing; respect of persons; faith and works; control of the tongue; earthly and heavenly wisdom; strife; leaving God out of business; denunciation of rich sinners; patience in suffering; profanity; what to do in affliction and sickness; duty as to the erring brother. We must confine our study to 1:19-27.

I. Receiving the Engrafted Word (vv. 19-21).

1. What is the Engrafted Word?

"Engrafted," means implanted. In verse 18 he speaks of having been begotten by the Word. The figure is of the planting of the seeds of truth. The Christian doctrines as contained in the Word, which when quickened by the Holy Spirit result in regeneration. The divine method of regeneration is the preaching of the Word of God made living and active by the Holy Spirit.

2. How the Word Is Received (v. 19).

(1) "Be Swift to Hear." This means to be ready and eager to use every opportunity to get acquainted with God's Word. Not only to use every opportunity but to employ every method of obtaining such knowledge. In that day books were scarce, therefore, the only way to gain knowledge was through the word of mouth. Obedience to this injunction will make one diligent in attendance of the church services where the Word of God is being taught, and in the reading of the Bible.

(2) "Slow to Speak." From what follows we infer that this refers to religious controversies. It means that whether in the places of worship or in whatever circumstances, we should give respect and thoughtful attention to what our Christian brethren are saying. We should not be rash or inconsiderate in our replies.

(3) "Slow to Wrath." Heated discussions sometimes develop in our conferences, even when we gather to consider the doctrines of God's Word. Sometimes even one may fancy that anger is justifiable. In such cases remember the injunction, be very slow to wrath.

3. The Reason for Receiving the Word (vv. 20, 21).

"The wrath of man worketh not the righteousness of God." Angry debating among Christians never helped to make known God's righteousness. Man's anger springs out of the fountain of his depravity. Therefore, its expression can only have a blighting effect upon those who listen, and even upon the speaker in its reaction upon him. Therefore, lay aside all "superfluity of naughtiness,"

that is excess of wickedness, and meekly receive the truths of God's Word. The Word of God implanted into the soul of man ought to be gladly welcomed.

II. Coming into Self-Knowledge (vv. 22-25).

Receiving the engrafted Word through being swift to hear, and obeying its holy precepts result in an experimental knowledge of one's self which brings true blessings. By "doers of the Word," is meant those who make obedience to it their habitual occupation. It means therefore that such Christians will make this their main business in life. The truths of God's Word will permeate their very life and express themselves in everything they do and say. Those who hear and do not obey, are self-deceived. Those who go through the form of religion without coming under its power are likened to those who gaze into the mirror beholding their natural face, and then go away to forget how they looked.

III. Pure Religion. (vv. 26, 27).

This means that those who have become doers of the Word will in their outer lives manifest the following traits:

1. Bridleth the Tongue (v. 26).

This means that they will speak with discretion. God gave man two ears and but one tongue. The ears are exposed, but the tongue is walled in by the teeth. Just as the tongue reveals the condition of the physical system, so the use of the tongue reveals the religious.

2. Sympathizing with and Helping Those in Need (v. 27).

The widow and orphan are the symbols of helplessness and need. Those who have true piety will visit such and render the necessary aid.

3. Keeping Himself Unspotted from the World (v. 27).

The one who has the true life, will separate himself from the world.

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"So were the churches established in the faith, and increased in number daily."—Acts 16:5.

How true this is of the mission fields of today, as it was in Paul's day!

Dr. H. L. Weber, Presbyterian missionary in Cameroun, West Africa, when at home on furlough a year or two ago, told of the wonderful growth of the churches in that field under the blessing of the Lord. Speaking of a certain station he said: "The original church has 'swarmed' six times and its first swarm has swarmed three times. Last year 9,767 were added. But the task is tremendous. One minister's job is to care for 6,000 souls, with a waiting list of 4,000 more. His parish consists of 97 villages which he must supervise. He has trained 116 native teachers and other helpers to assist him."

Turning to Korea, how eloquently do the following facts and figures speak of the growth of the single station of Pyeng Yang. In 1895 there were in that city 20 church members, and in the adjacent province 73 baptized persons. By 1899 there were 1,182 church members and 7,433 adherents, meeting in 153 self-supporting churches, and that year the Christian community erected 38 new church buildings and gave \$1,891.00 in U. S. money. And now today, just 34 years after the first pioneer missionaries entered Pyeng Yang, in a population of 97,000 people, there are more than 10,000 Protestant believers in 20 Presbyterian and Methodist churches. The usual Sunday congregations total 9,000 attendants, while it is no unusual thing for 5,000 to meet in the mid-week prayer meetings.

What a continuous miracle of divine grace and power missionary work has been at all times and in every land!

A GREAT EVENT IN JEWISH HISTORY

The opening of the Hebrew University at Jerusalem on April 1 has been hailed by the Jewish press of Palestine, Europe and America as one of the most significant events in Jewish history for nearly 2,000 years. Immense Jewish enthusiasm and also Gentile interest have centered upon the occasion, which

July, 1925

THE KIND OF MISSIONARIES WANTED

"We in China want and will welcome many more missionaries for the great need still unmet. But we want only missionaries with a vital Christian message and clear and certain convictions."

—Dr. Cheng Ching Yi, chairman, National Christian Conference in China, 1922.

has been the subject of almost numberless newspaper and magazine articles.

The impressive opening exercises were held on the site of the prospective buildings on Mt. Scopus and in the presence of many thousands of Jews from all

maiden voyage with 400 Jewish passengers going to attend the opening of the Hebrew University at Jerusalem. A call was made at Naples where more passengers were taken aboard.

This marks the beginning of regular sailings between America and Palestine direct, a factor of no little significance in its bearing upon the new developments in the Holy Land.

Immigration of Jews into Palestine continues to increase. On one day, March 14, 1,200 immigrants were landed at Haifa and Jaffa. The total for March reached the record number of 3,300, and for the first three months of this year about 7,300. Nor is this considered a climax, for even greater numbers are expected during the coming months, particularly from Poland and other parts of eastern Europe.

It is estimated that during the past year-and-a-half a billion dollars has been invested in Palestine in buildings alone, and yet the housing accommodation is not keeping pace with the demands.

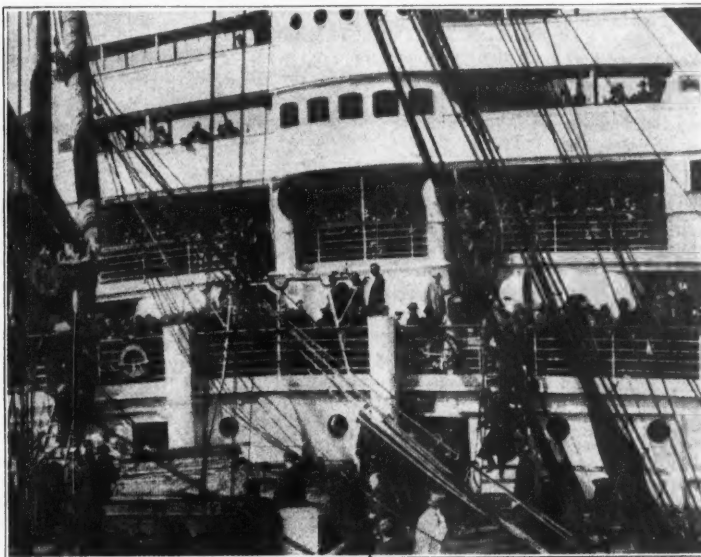
PROGRESS IN INDO-CHINA

The annual report of the French Indo-China Mission of the Christian and Missionary Alliance for 1924 contains much that is distinctly encouraging. During the year 656 new converts were baptized, bringing the total number of baptized Christians in good standing up to 1,678. Twelve new out-stations were opened. The offerings of the native churches almost doubled and the number of earnest enquirers is large and steadily increasing.

The mission now has ten main stations in four of the five states of Indo-China,

manned by 27 foreign and 19 native workers. At Tourane there are Bible schools for Annamese men and women, with 25 and 22 students respectively. The mission press at Hanoi had an output for the year of over 10,000,000 printed pages. Seventy-four thousand Scripture portions, 3,500 New Testaments, 300 Bibles, 66,000 tracts and 20,000 Christian books were sold and distributed.

Such facts as these are wonderfully inspiring when it is considered that Indo-China was an unoccupied field up to fourteen years ago, when the Alliance mission entered. But the enormity of the work yet remaining to be done is evidenced by the fact that after deducting the missionaries at present home on furlough there is only one missionary on the field for every million people.



Courtesy Jewish Missionary Magazine

First Zionist Steamer leaving New York for Palestine

parts of the world. Arabs also were present in small numbers. Among those who participated were Lord Balfour, author of the Balfour Declaration on which the return of the Jews to Palestine is founded; Dr. Weizmann, president of the World Zionist Organization; Sir Herbert Samuel, high commissioner of Palestine; Lord Allenby of Egypt, and the chief rabbis of Palestine and the British Empire. Greetings were received from governments, prominent individuals and sister institutions in every land, while twenty-four universities and many colleges sent personal representatives to the gathering.

ZIONIST STEAMSHIP LINE TO PALESTINE

On March 12 the S. S. *President Arthur*, first steamer of the new American Palestine Line, sailed from New York on her

NEW GUINEA TIDINGS

Mrs. Charles W. Abel and her two daughters visited the United States during May on their way back to New Guinea. At a number of centers, including Chicago, they met groups of friends interested in the New Guinea Evangelization Society through the visit, two years ago, of Rev. Charles W. Abel, founder and director of the work.

Latest advices from Mr. Abel tell of a recent trip of four weeks among the villages, preaching the gospel and encouraging the faith of the little bands of Christians at the out-stations. He speaks of the striking contrast presented by these Christians to the prevailing heathenism around them, with its flaunting obscenities and degradation.

He again urges the need of a mission hospital, the initial cost of which is estimated at \$15,000. One-third of this sum has already been conditionally offered by American friends, while the legislative council of Papua has promised funds for the up-keep of the hospital if the buildings are provided. The treasurer in America is Walter McDougall, 156 Fifth Ave., New York City. The society's main station is Kwato. There are 18 out-stations and 500 Christians. The population of Papua (i. e., the British portion of New Guinea) is 400,000.

SCATTERING GOSPEL SEED IN ARABIC

The twentieth annual report of the Nile Mission Press of Cairo, Egypt, written by its distinguished editor, Mr. A. T. Upson, is inspiring reading as it tells the story of steady progress and expansion in the face of many difficulties and discouragements. The demand for Christian literature among Moslems grows greater right along, and the splendid efforts of this sound evangelical press to meet the situation are evidenced by the fact that its 1925 catalogue lists 530 publications—books, pamphlets and tracts—over against 140 when the World War broke out in 1914.

Through its book depot in Cairo, as well as its bands of colporteurs in Egypt and Palestine, 340,233 copies of Arabic publications were circulated. What infinite possibilities of good result does such a circulation suggest, if backed by believing prayer!

One indication that God is mightily using this form of missionary work is that it has stirred Moslems to fresh literary activity in efforts to combat the influence of this Christian literature. Moslem colporteurs are actually now being met with afeld by the colporteurs of the Nile Mission Press. This is but a challenge to redoubled efforts and prayers.

tunity to hear some of the best informed and most inspiring missionary speakers and to enjoy a season of uplifting spiritual fellowship at a lovely and restful summer resort. Reservations may be made through Rev. Joseph A. Davis, 113 Fulton St., New York, N. Y.

BRIEF NOTES

John W. Troy, director of the Serbian mission, writes of the open doors which he and Mr. Alexander, both former M. B. I. students, are having to preach and sing the Word and distribute it in printed form in Serbia. He pleads for more than 100,000 Serbian orphans uncared for in the 155 government orphanages. The Serbian mission is seeking to gather in these neglected orphans, to feed and clothe them, and above all to lead them to the Saviour.

Rev. Harry Strachan, of the Latin America Evangelization Campaign, has recently completed a most successful series of meetings in Porto Rico and Santo Domingo and is now pursuing similar campaigns in one or two Central American republics. His many friends will be glad to learn that he is planning another extensive deputation tour in the United States next fall and winter.

YOUNG PEOPLE'S SOCIETY TOPICS

(Continued from page 508)

to the heart of the world. This troubled world does not find peace at the feet of the gracious and inspired and morally perfect prophet of Nazareth, uttering words of wisdom, amid the vineyards and in the path through the corn fields."

The heart cry of the world is expressed in the words of Phillip when he said, "Show us the Father and it sufficeth us"; but who can answer that cry? Who can reveal the Great God as Father and make Him real as such to the human heart? The answer is found in Matthew 11:27, where we read that no man knoweth the Father, save the Son and He to whomsoever the Son will reveal Him. To those who receive Christ as a personal Saviour, to them He gives the power to become the children of God. This includes the power of apprehension so that the human heart is enabled really to know God as Father.

Apart from this experience of receiving Christ there never can be any satisfying heart knowledge of the Fatherhood of God. Such knowledge does satisfy, for with the sense of Fatherhood there comes the sense of assurance for all that Fatherhood stands for, such as pardon, provision, protection and preservation. All the deep longings of the soul are met in this revelation of the Father which Christ alone can give. It will always be true that "no man cometh to the Father but by me." Nature can never lead to the Father.

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IMPORTANT SUMMER MISSIONARY CONFERENCE

The third annual conference of the Interdenominational Foreign Mission Association of North America will be held at Stony Brook, L. I., N. Y., July 25-August 3, 1925. Fourteen leading interdenominational faith missions are members of this association, a fact which makes the conference one of wide representative character and outstanding importance. It will be a rare oppor-

For Sermon and Scrap Book

William Norton

GODLINESS—OUR GREATEST NATIONAL DEFENSE

Text: "Hitherto hath the Lord helped us"—1 Sam. 7:12.

These words, spoken by Samuel to the nation Israel, can be truthfully applied to the United States. Our history proves that America's greatest national defense is the Almighty rather than artillery, the cross of Calvary rather than the charges of cavalry, reverence of the Infinite rather than regiments of infantry, and godliness rather than guns.

I. God has helped America in many ways.

1. *Politically*, seen in national freedom, social equality, freedom from tyrannical rulers, few wars, domestic tranquillity, good laws.
2. *Financially*. We are the richest nation in the world, enjoying great prosperity and but little poverty.
3. *Hygienically*. America has a low death rate, and has had comparatively few pestilences.
4. *Educationally*. We are a most enlightened nation. Every person may receive an education.
5. *Religiously*. We enjoy religious freedom. Churches are on every hand.

II. Certain national conditions may have moved God to help America.

1. *The pioneers of the nation were largely godly men.* Witness the Puritans, Quakers, Scotch settlers.
2. *The founders of the nation were largely godly men.* Witness, Washington, Adams, and Hamilton.
3. *Few of our wars have been for aggression.* The majority have been for our own defense or for the defense of oppressed peoples.
4. *The institutions of our nation have been largely inspired by Christian ideals.* Witness our hospitals, schools, asylums, relief agencies, etc.
5. *Our nation has fought for many moral issues.* Witness, abolition of slavery, national prohibition, laws against lotteries, vice, Lord's Day desecration, etc.
6. *America has done more than any other modern nation for the spread of the gospel.* Witness our large number of churches and the men and money we have given for foreign missions.

III. The Divine benefactions of the past should inspire America to greater loyalty to God in the future.

1. "Hitherto" in the text does not mean "forever." Past mercies are not a pledge of future mercies. Witness God's final judgment upon Israel.
2. *There are many ungodly movements in our midst, which forbode evil if allowed to continue.* Witness, spirit

of lawlessness, bolshevism, divorce, Lord's Day desecration, love of money, idleness, immorality in dress and amusements, anti-Christian education.

3. *National godliness is only possible through the predominance of godly citizens.* These can be produced only by a faithful preaching of the Word of God, which results in individual regeneration. Thus the Christian becomes the best citizen and the preacher the greatest patriot.

4. *National godliness is our only pledge of divine help in the future.* The God, who was our help in ages past, must be our hope in years to come.

—George M. Landis.

OUR NATIONAL PROSPERITY

Text: "Blessed is the nation whose God is the Lord."—Psalm 33:12.

Introduction.

God no respecter of individuals or nations. He desires to make both individuals and nations examples of His love and might. "God has not dealt so with any nation."

I. Our nation blessed in war.

1. In its war for independence.
2. In its war for the preservation of the Union.
3. In its wars for the relief of suffering humanity.
 - (a) Spanish-American War; (b) World War.

II. Our nation blessed in peace.

1. Through the development of its natural resources.
2. Through the development of its manufacturing enterprises.
3. Through its friendly relations with other nations.

III. Our nation blessed in the character of its citizenship.

1. Through its system of popular education.
2. Through the growing economic independence of its citizens.
3. Through the responsibility placed upon the individual by our form of popular government.
4. Through the emphasis placed upon moral and spiritual values by our religious institutions.

IV. Our nation's permanence and prosperity depends upon its attitude toward God (1 Sam. 2:30).

The truest heroism, the highest patriotism is that which instills into individual and national life the great principles of truth, righteousness, honor and fair play.

—Grant Chambers.

THE NEW MAN 2 Corinthians 5:17

I. He has a new life:

1. An endless life (John 5:24).
2. A fadeless life (Ps. 92:14).
3. A full life (John 10:10).

II. He belongs to a new land:

1. Heavenly calling (Heb. 3:1).
2. Heavenly position (Eph. 2:6).
3. Heavenly possessions (Eph. 1:3).

III. He is under a new law:

1. The law of life (Rom. 8:2).
2. The law of love—a new commandment!
3. The law of liberty (Jas. 1:25).

IV. He is given a new labor:

1. Called to toil with God (1 Cor. 3:9).
2. To teach the truth (Matt. 28:19).
3. To "trade till I come" (Luke 19:13).

—G. B. M. Clouser.

THE SEVEN STEPS OF A BELIEVER'S LIFE

From a study of the life of the Queen of Sheba

(1 Kings, 10:1-3)

1. She heard (1 Kgs. 10:1; Matt. 12:42; Rom. 10:14-17).
 2. She came (1 Kgs. 10:2; John 3:2; 6:37).
 3. She communed with him (1 Kgs. 10:2; 1 Cor. 1:9; 2 Cor. 6:14; 1 John 1:3; 7; Col. 2:6).
 4. She saw his treasures (1 Kgs. 10:4; Eph. 1:7; 3:8; 2:4-7; Col. 2:3; 2 Cor. 8:9; Phil. 4:19).
 5. She said (1 Kgs. 10:5; John 9:25, 35, 38).
 6. She gave (1 Kgs. 10:10; 2 Cor. 9:7; 8; Rom. 12:1).
- He gave to her (1 Kgs. 10:13; 1 Cor. 3:7).
7. She returned (1 Kgs. 10:13; Mark 5:19, 20).
- We have access to One greater than Solomon (Matt. 12:42; Eph. 3:8; Col. 2:3; 1 Tim. 6:15; Rev., 1:20).

—Mabel L. Sadler.

RESIST THE DEVIL

I have heard people say, "Resist the devil, and he will flee from you." "Will he?" I have answered, and they have replied, "Doesn't it say so?" No, it doesn't. It says, "Submit yourselves to God. Resist the devil, and he will flee from you" (James 4:7). Humble yourself therefore under the mighty hand of God; keeping under that hand you will be able to resist the devil, and he will flee from that hand that you have humbled yourself under. "The devil is like a roaring lion. Yes! Does it merely say, 'Resist him'? No! What then? 'Whom resist steadfast in the faith.' How can we protect ourselves without the presence of the Lord Jesus Christ? How resist the roaring lion? By a living constant faith in Him who laid down His life for the sheep.—Selected.

The Readers of this Department

are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THE ORDINARY PREACHER

He never had a title, though D. D.'s were not a few;
He never saw his name within the columns of *Who's Who*.
They never asked him to prepare a sermon for the press,
Nor was he often called upon to make a big address.
He had very little money, but he had a lot of sense,
And he knew a lot of people and he had their confidence.

He was not a grandstand player and he didn't advertise;
He did not cultivate an air of seeming otherwise.
Sometimes his dress was tacky, and sometimes he labored hard
At shocking wheat or milking cows or cleaning up the yard.
He had many disadvantages, but then to make amends,
It seems that he was able to secure a lot of friends.

It takes all kinds of people, so we hear, a world to make;
The rich, the poor, the high, the low, the genuine, the fake.

Each has his little corner in the universe to fill,
And the preacher of our story did his duty with a will.

In a patronizing manner you may say: "Poor simple soul!"

But we know he'll answer "Present" when his Master calls the roll.

—W. F. Graham, in *United Presbyterian*.

HOMILETICS

Let us Restore the Pulpit to its Old-Time Position of Influence

William M. Smith, Teacher of Homiletics in Union Bible Seminary, Westfield, Indiana, a School of the Fundamental type, has recently prepared a series of twenty lessons in Homiletics. These lessons have been published in *The Gospel Minister*, a weekly 8-page periodical, issued by the above Seminary.

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Sample of Lesson Sheet and copy of periodical free on request.

THE GOSPEL MINISTER
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THINGS WORTH KNOWING

"We know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

"For we know that the law is spiritual: but I am carnal, sold under sin (Rom. 7:14)."

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

"We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John 5:20).

"We know that this is indeed the Christ, the Saviour of the world" (John 4:42).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14).

"We know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things" (1 John 3:19, 20).

"We know that he abideth in us by the Spirit which he hath given us" (1 John 3:24).

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1).

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

"We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:2, 3).

"We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:9, 10).

A GREAT PREACHER'S DREYME

Phillips Brooks was once asked, "What is the first thing you would do if you accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?"

"The first thing I would do," he replied, "would be to preach a sermon on, and ask the congregation to make an offering for, foreign missions."

Phillips Brooks was never called to that kind of church, but many pastors and congregations today are proving in their own experience that the best way to keep out of debt, develop a healthy church, serve the local community, is to adopt a world missionary policy and make offerings for carrying the message of Christ into all the world.—Selected.

The finest of all fine arts is the art of doing good and yet it is the least cultivated.—T. DeWitt Talmage.

FLETCHER'S RULES FOR SELF-EXAMINATION

Among the early Methodists there was not a more saintly man than John Fletcher, of Madeley. Of him John Wesley said, "So unblamable a man, in every respect, I have not found either in Europe or in America, nor do I expect to find another such this side of eternity." The following rules show the standard by which he tested his heart day by day. It is not surprising that facing these he walked with God:—

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning when I was rising?

2. Have I this day got nearer to God in times of prayer, or have I given way to a lazy, idle spirit?

3. Has my faith been weakened by unwatchfulness or quickened by diligence today?

4. Have I this day walked by faith and eyed God in all things?

5. Have I denied myself in all unkind words and thoughts? Have I been delighted in seeing others preferred before me?

6. Have I made the most of my precious time as far as I had light, strength, and opportunity?

7. Have I kept the issues of my heart in the means of grace so as to profit by them?

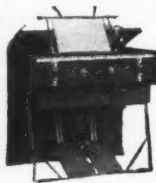
8. What have I done this day for the souls and bodies of the saints?

9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?

10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?

11. In how many instances have I denied myself this day?

12. Do my life and conversation adorn the gospel of Jesus Christ?—Selected.



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WESLEY'S TWELVE RULES FOR METHODIST PREACHERS

1. Be diligent. Never be unemployed. Never be triflingly employed. Never "while" away time, nor spend more time at any place than is strictly necessary.

2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women, particularly with young women.

4. Take no step towards marriage without solemn prayer to God and consulting your brethren.

5. Believe evil of no one unless fully proved; take heed how you credit it. Put the best construction you can on everything. You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one, else your word especially, would eat as doth a canker; keep your thoughts within your own breast till you come to the person concerned.

7. Tell everything that you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. A preacher of the gospel is the servant of all.

9. Be ashamed of nothing but sin; no, not of cleansing your own shoes when necessary.

10. Be punctual. Do everything exactly at the time. And do not mend our rules but keep them, and that for conscience's sake.

11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

12. Act in all things, not according to your own will, but as a son in the gospel, and in union with your brethren. As such, it is your part to employ your time as our rules direct; partly in preaching and visiting from house to house, partly in reading, meditation, and prayer. Above all, if you labor with us in our Lord's vineyard, it is needful you should do that part of the work which the conference shall advise, at those times and places which they shall judge most for His glory.

Observe, it is not your business to preach so many times, and to take care merely of this or that society, but to save as many souls as you can, to bring as many sinners as you possibly can to repentance, and, with all your power, to build them up in that holiness without which they cannot see the Lord. And, remember, a Methodist preacher is to mind every point, great or small, in the Methodist discipline. Therefore, you will need all the grace and sense you have, and to have all your wits about you.—*Pentecostal Herald*.

Tarry at a promise till God meets you there. He always returns by way of his promises.—*Selected*.

July, 1925

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"LET GO!"

When a ship is moored at a dock and is ready to start the order is given, "Let go!" Then the last rope is loosened, and the steamer moves. There are things that tie us to earth and to the self-life; but today the message comes, "If thou wouldst die with Jesus, let go!" Jesus carried the penitent thief through death to life. The thief knew not where he was going, but Jesus, the mighty Conqueror, took him in His arms and landed him in Paradise in his ignorance. *If you cannot understand all about this crucifixion with Christ, never mind; trust the Lord's promise.*—Andrew Murray.

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CREDITING OURSELVES

A sinner, telling of his conversion may at one time say, "If it had not been for that sermon I would have been a sinner still." Another time: "If it had not been for that person." Another time, "If I had not turned." But when he looks solemnly into the whole case, he says, "Unless He who is exalted a Prince and a Saviour had called me, and the Holy Spirit had brought home the Word, I should have been a lost sinner still." *Let us cease giving credit to ourselves and depending on ourselves.*—Andrew A. Bonar.

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THE WORLD'S ONLY HOPE

Luther was once found at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood tracing on the table with his finger the words, "Vivit! vivit!" ("He lives! He lives!"). It is our hope for ourselves, and for His truth, and for mankind. Men come and go; leaders, teachers, thinkers speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and, therefore, sooner or later quenched; but *He is the true Light from which they draw all their brightness, and He shines for evermore.*—Alexander MacLaren.

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ALL GLORY TO CHRIST

The stars are mere reflectors. They have no independent light of their own. In the matchless yet simple story of creation the distinguishing orbs for day and night are appointed their places in relation to this earth, and then it is added as a matter of small import, "the stars also" (Gen. 1:16). Would that every servant would lay it to heart. Is there not in this a lesson to every minister? *We are but of trifling importance save as held in the right hand of Christ.* It is the servant's connection with the Lord which alone imparts dignity.—Walter Scott.

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Evangelistic and Bible Conference Fields

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

Miss Sara C. Palmer, has just closed an evangelistic campaign at Johnsonburg, Pa. The meetings were well attended—the church crowded to its capacity at times.

Evangelist William Pieffer is supplying at the Market Street Baptist Church of Zanesville, O., for six Sundays, beginning the last Sunday in June. After these meetings he will be available for evangelistic campaigns.

Mr. and Mrs. Gerald E. Bonney, gospel musicians and pastor's helpers in evangelism of Winona Lake, Ind., report their greatest year's work since entering the evangelistic field, with twelve meetings in half as many states. They are now in Texas for their summer work.

The Gospel Extension League of California holds a Bible conference at Laguna Beach, July 12-26 inclusive. The principal speakers are Rev. Lewis S. Chafer, of Dallas, Tex., and Rev. W. Irving Carroll, D.D., of Marshall, Tex. A conference in San Diego precedes it in which the same speakers will take part.

The Young Women's Bible Training Movement camp season at Camp Pinacle, R. F. D., Voorheesville, N. Y., is from May 30 to August 31. The purpose of the camp is that girls and young women may learn to know their Saviour Jesus Christ and have a happy, healthful vacation. The camp is located in the Helderberg Mountain eighteen miles from Albany, N. Y.

Some of the speakers and leaders at the conferences will be Rev. David Miller, D. D., Brooklyn, N. Y.; Rev. R. H. Glover, M. D., of the Moody Bible Institute of Chicago; Rev. Howard B. Dinwiddie, recently returned from South America; Rev. Oliver M. Fletcher, Brooklyn, N. Y.; Pres. Charles A. Blanchard, D. D., Wheaton College, Wheaton, Ill.; Prof. and Mrs. Ford Hummell, Albany, N. Y.; Miss Ruth Angel and Mrs. H. C. Davis, New York City, and Rev. J. T. Butler, Central America.

There will be regular courses in Bible study given throughout the season, to those desiring consecutive Bible teaching, by members of the faculty of the Young Women's Bible Training Movement Bible School, of Albany, N. Y.

S. D. Goodale Evangelistic Party closed a series of meetings at Roseland, Neb. The meetings were well attended and an old fashioned revival was experienced. There were some remarkable conversions.

Jack and Mrs. Cardiff write: "We have finished a successful season. Our last meeting was at Akron, O., where the Lord blessed in a mighty way. Sixty souls were saved during the last eight days of the campaign. Many reconsecrated their lives afresh to God. July and August will be spent with the summer school at Winona Lake, Ind."

Edward P. and Mrs. White report the following: "We have just closed a campaign at Huntingdon, Pa. We had close to 100 conversions. The children's work was one of the big features of the meetings. Mrs. White had charge of the women's and children's work. Services were conducted in the jails and reformatories. From Huntingdon we went to Maplewood, Mo."

With two services on the closing night to accommodate the crowds, Evangelist Harry W. Vom Bruch of Chicago and party closed their seasons work in the Highland Park Baptist Church, Detroit, Mich. The campaign of three weeks duration was pronounced one of the greatest meetings held in the history of the church and the evangelist was extended a return call. This party reports a great year of work beginning at Los Angeles and ending at Detroit. Mr. Vom Bruch is spending July, August and September in the Holy Land and Europe. All correspondence relative to campaigns conducted by this party will be cared for by Dr. Parley E. Zartman, Winona Lake, Ind., during the evangelist's absence.

The board of directors of the Central Pennsylvania Bible Conference Association are glad to announce the sixth annual Bible conference to be held again this year at Lakemont Park, Aug. 1-9, inclusive. The undenominational character of the C. P. B. C. commends itself to all who love righteousness in spiritual, moral and civic matters.

The program committee has been able to secure some splendid speakers, among whom are: Rev. Frederic W. Farr, D. D., of Los Angeles, Calif.; Rev. Harris H. Gregg, D. D., formerly of St. Louis, Mo.; Rev. William P. White, D. D.; Mr. C. E. Putnam of the Moody Bible Institute Extension Department, and Rev. Charles Calvert Ellis, B. D., Ph.D., of Huntingdon, Pa.

In addition to these speakers there will be many missionary and inspirational addresses by several returned missionaries.

Moody Bible Institute Monthly

The Colegrove Evangelistic Party writes: "Our meetings in Michigan have been greatly blessed of God, all the churches in which meetings were held report that the interest awakened in the revival has continued to grow. We are now in a tent meeting at Linden, Mich. From here we go to Detroit where we will work under the Detroit Council of Churches."

The Will Hogg Evangelistic Party was organized last fall in El Paso, Tex. The party consists of Dr. Will Hogg, evangelist, Rev. S. J. T. Williams, campaign director; Jeff Wall, musical director, and Mrs. Jeff Wall, pianist.

They have held meetings in Hazelhurst and Gulfport, Miss.; Tampa, Fla.; Newport, Ark.; Memphis, Tenn., and Waco, Stamford, Wichita Falls and Aramilo, Tex.

E. DeWitt Johnston has just closed a most gracious meeting in the M. E. church at Hartford City, Ind. There were times of real power. Three days were given to prayer and fasting during the campaign. Following these seasons were days of great power and blessing. A large number were received into the membership of the church, but best of all, a new spirit of consecration to God was manifest. During the campaign a men's gospel team was organized, and a similar organization was effected among the women. Dr. Johnston is now at Anderson, Ind., with Pastor Singer.

EXTENSION DEPARTMENT NOTES

In the early part of May, Dr. J. E. Conant closed his last "Every Member" evangelistic campaign of the season at Harlan, Ia. The engagement was under union auspices.

Rev. George E. Guille and Dr. Henry Ostrom conducted a week's Bible conference at Dubuque, Ia., under the Sunday-school Teacher's Association, which proved very successful.

Elinor Stafford Millar filled an eight day engagement with the Presbyterian church of Lewiston, Minn., during May.

Dr. Henry Ostrom did Bible con-

ference work at Union Gospel Mission, St. Paul, Minn., and later at Crookston and Grand Forks, Minn., under the direction of Mr. Peter MacFarlane, superintendent of the gospel mission.

Following two weeks of Bible teaching in the Presbyterian church of Bourbon, Ind., Mr. C. E. Putnam filled a similar engagement at Elkhart, Ind.

Rev. J. A. Sutherland did good work among the students of the public schools of Kosciusko, Miss., the latter part of April.

Dr. William P. White covered the Harrisburg, Pa., Bible conference circuit, including Harrisburg, Reading, Allentown and Lebanon, and later spent two weeks at Butler, Pa. May 31-June 7. Dr. White taught the Bible at Petrolia, Pa., and June 24-July 5 at Biggsville, Ill.

THE NEW YORK CONFERENCE

The New York Bible Conference, the first to be held in New York City under the auspices of the Moody Bible Institute, was held at the Marble Collegiate Church May 3-8 with a strong program of noted Bible teachers, including Dr. James M. Gray, President of the Institute; Dr. Leander S. Keyser, of the Hama Divinity School; Dr. Harold Paul Sloan; Dr. A. Z. Conrad, and Professor Robert Dick Wilson, of Princeton Theological Seminary. Dr. Gray presided and also delivered the opening address, "Why Contend for the Faith?"

The attendance was large, and a deep interest prevailed at all the sessions. Dr. Gray's afternoon expositions on the Epistle to the Hebrews were most helpful, drawing together ministers and Bible students from all sections of the city and surrounding towns. Mr. Talmage J. Bittikofer impressively sang the old gospel hymns, ably accompanied on the piano by Mrs. Bittikofer.

The conference was heartily supported, both in point of attendance and financially. All expenses were provided for and a substantial offering taken for the work of the Institute.

One of the pleasant features of the conference was a reception tendered to Dr. Gray by the New York M. B. I. alumni in the parlor of the church. Another delightful occasion was a complimentary dinner to him at the Hotel Breslin, when Mr. William Phillips Hall, president of the American Tract Society, acted as toast-master, and speeches were made by Dr. John F. Carson, of Brooklyn, Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, and Dr. George H. Dowkontt, to which Dr. Gray responded. Much of the success of the conference was attributed to the service rendered by Mr. William Phillips Hall as chairman of the conference committee, and Dr. George H. Dowkontt, secretary and treasurer.

INSTITUTE SUMMER CONFERENCES

The Des Moines, Ia., conference—the first of a series of seven—closed

June 21. Next come those at Eagles Mere Park, Pa., July 11-20; Montrose, Pa., (Ministerial Institute) July 20-30, and Cedar Lake, Ind., July 19-Aug. 2; to be followed later by similar gatherings at Hendersonville, N. C., July 26-Aug. 9; Ocean City, N. J., Aug. 5-16, and Colorado Springs, Colo., Aug. 16-30. An attractive descriptive bulletin with half-tone illustrations giving general information concerning these conferences has been prepared and will be mailed to all who ask for it. Address the Extension Department of the Moody Bible Institute, 153-163 Institute Place, Chicago, Ill.

Hendersonville, N. C., July 26-August 9

Hendersonville, in Western North Carolina, is surrounded by a panorama of the Blue Ridge Mountains at an altitude of 2250 feet above sea level. Unique hygienic conditions give it the driest atmosphere and purest air and water in the Appalachian Mountains. Some of the accessible points of scenic interest are Pisgah National Forest, Mount Mitchell, Caesar's Head, Chimney Rock, Summit Lake, Stoney Mountain, Kanuga Lake and Laurel Park. Laurel Park is just outside the city limits, and is said to be one of the most beautiful playgrounds in America.

The salubrious climate, scenic beauty, recreational attractions, and accessibility explain why thousands of tourists visit this resort center every summer.

The speakers and subjects will be: Rev. James M. Gray, D. D., "The Problem of the Times and How to Meet It," "What Christ Means to Me," and "How God Saves a Soul"; Rev. J. C. Massee, D. D., expository addresses; H. A. Ironside, "The Holy Spirit," and studies in Daniel; Rev. Harold Paul Sloan, D. D., "Creeds: Why Men Have Them and Must Always Have Them," "What the Christian Church Has Believed and Preached for 2,000 Years," etc.; Rev. George E. Guille, studies in Genesis and Philipians; and Rev. J. A. Sutherland, studies in Hebrews.

Ocean City, N. J., August 5-16

Ocean City is unique in that it is situated on an island eight miles long. The invigorating sea breeze from the ocean front, the refreshing winds from the bay, inland waterways together with the beautiful well paved streets and avenues of the city make this one

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GULL LAKE BIBLE CONFERENCE

GULL LAKE, MICHIGAN. July 5 to August 16. Speakers: W. L. Pettengill, H. A. Ironside, Henry Ostrom, J. C. O'Hair, W. B. Hotel, J. A. Sutherland, C. W. Fowler, E. J. Pace, Wm. McCarrell and others. For programs write D. J. DeFree, Conference Secretary, Zeeland, Mich.

of the most attractive of America's seashore vacation spots.

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The speakers and subjects will be: Rev. James M. Gray, D. D., "Studies in First Peter," "The Problem of the Times and How to Meet It," "What the Bible Teaches About Our Resurrection," "The Peril of Spiritual Neglect," etc.; Rev. Henry Ostrom, D. D., inspirational addresses; Pastor A. J. Dolman, addresses on "The Deeper Christian Life," and "The Jewish Question"; and Rev. J. E. Conant, D. D., "The Spirit of Prayer," "The Prayer of Faith," "The Answer to Prayer," "The Proper Attitude in Prayer," etc.

MOUNT HERMON SUMMER CONFERENCE, 1925

The Mount Hermon Association of which James F. Cobb of Berkeley, Calif., is president, announces the summer conferences dates from June 14 through the month of August.

Mount Hermon, Calif., is situated in the heart of the Santa Cruz mountains,

seventy miles south of San Francisco. The grounds are open through-out the year.

The speakers of the conference include Christian workers and leaders of nation-wide reputation, such as: Dr. Melvin G. Kyle, St. Louis, Mo.; Dr. Wm. Ray Dobbins, Birmingham, Ala.; Dr. W. I. Carroll, of Texas; Dr. Ezra Van Nuys, San Francisco; Dr. John Stevens and Dr. Arthur T. O'Leary, Oakland; Dr. Stewart P. MacLennan, Hollywood; Dr. W. E. Crouser, and Dr. Charles S. Knight, San Jose and Dr. G. A. Briegleb, Los Angeles.

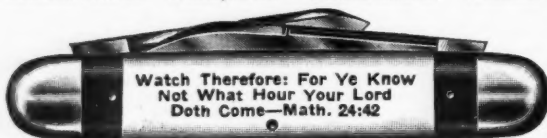
Among the regular conferences will be Federate School of Missions, Lutheran Augustana Synod, Swedish Mission, Norwegian-Danish Epworth League and Christian Endeavor Summer Conference.

Hotel or auto camp reservations may be made at any time. Additional information as to dates or rates may be had by addressing, C. S. Price, general manager, Mount Hermon, Calif., or Dr. Francis W. Russell, executive secretary, at the same address.

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READ

Dr. James M. Gray's article in the August issue of the Moody Bible Institute Monthly

Why a Christian Can Not Be an Evolutionist

Dr. Gray shows what Evolution is and what Christianity is in simple terms. The article is worth more than a year's subscription to the Monthly.

Renew Your Subscription Now!

FUTURE ENGAGEMENTS

Below are given the engagements with dates as known of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

Harry O. Anderson Party—July-August, The Holy Land; September, London and Copenhagen; October, Storm Lake, Ia.; November, Kansas; December, Oklahoma.

W. W. Hall—July, Tarentum, Pa.

Will Hogg Evangelistic Party—July, Monday and Haskell, Tex.; August, Fulton, Ky.; September, Electra, Tex.; October, Weatherford, Tex.; November, Roswell, N. Mex.

P. H. Kadey—June-July, Yale, Mich.; Aug. 17-30, Gull Lake, Mich.

The Prestons—July 23-Aug. 2, Epworth Camp, Ill.; Aug. 6-16, Lena Camp, Ill.

P. Shaffer Rowland—June 28-July 12, Bay Minette, Ala.; July 16-27, Adrian, Ga.

John R. Snyder—July 15, Piney Flats, Tenn.; Aug. 1-15, Jonesboro, Tenn.; Aug. 15-Sept. 1, Johnson City, Tenn.; September, Oneonta, Ala.; October, Martinsburg, Pa.

Gipsy Smith, Jr.—September, Rome, Ga.; October, Montgomery, Ala.; November, Athens, Ga.; December, Cleveland, Miss.

Harry Vom Bruch—July-August, Holy Land.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Camp Pinnacle Conferences Voorheesville, N. Y.

Prayer Conference, June 26-29.

High School Girls', July 2-9.

College Women's, July 13-20.

School Girls', July 20-27.

Business Women's, July 27-Aug. 3.

Young Women's Bible, Aug. 8-17.

Missionary, Aug. 20-27.

Cedar Falls, Ia., Bible Conference, Aug. 2-9.

Erieside (Willoughby-on-the-Lake, O.) Bible Conference, July 17-26.

Federation Bible Conference, Sulphur Springs, Ark., June 28-July 12.

Gull Lake (Mich.) Bible Conference, July 5-Aug. 16, 1925.

International Federation of Christian Workers Convention, Sulphur Springs, Ark., June 28-July 12.

Lake Orion Bible Conference, Orion, Mich., July 26-Aug. 2.

Linwood Park (Vermillion, O.) Bible Institute, July 31-Aug. 9.

Montrose (Pa.) Prophetic Conference, July 13-19;

Bible Conference, July 31-Aug. 9.

Moody Bible Institute Summer Conferences for 1925:

Eagles Mere, Pa., July 11-20.

Cedar Lake, Ind., July 19-Aug. 2.

Montrose, Pa., Ministerial Institute, July 20-30.

Hendersonville, N. C., July 26-Aug. 9.

Ocean City, N. J., Aug. 5-16.

Colorado Springs, Colo., Aug. 16-30.

Mount Hermon (Cal.) Summer Conferences for 1925:

Lutheran Augustana Synod, July 5.

Swedish Mission, July 11.

Norwegian-Danish Epworth League, July 20.

Christian Endeavor Summer Conference, Aug. 4.

Northfield (Mass.) Summer Conferences for 1925:

Young Women's Conference, June 24-July 2.

Woman's Interdenominational Home Missions Conference, July 6-14.

Conference for Women's Foreign Missionary Societies, July 14-22.

Conference of Religious Education, July 23-Aug. 1.

General Conference of Christian Workers, Aug. 1-17.

Massachusetts Christian Endeavor Institute, Aug. 17-24.

Oakland Park (3 miles from Hamilton, Ont.) Bible Conference and Evangelistic Campaign, Aug. 2-16.

Ocean Grove (N. J.), Camp Meeting, Aug. 21-Sept. 7.

Stony Brook, (N. Y.):

Conference on Evangelical Faith, July 5-10.

Conference on Young People, July 11-20.

Missionary Conference, Interdenominational Foreign Mission Association, July 25-Aug. 3.

Ministers Conference, Aug. 5-19.

Prophetic Conference, Aug. 11-22.

Victorious Life Testimony, Aug. 23-31.

Kewick, N. J., July 18-26.

Knowlton, Quebec, July 27-Aug. 8.

Linwood Park, Vermillion, O., Aug. 10-16.

Kewick, N. J., Aug. 22-29.

Winona Lake (Ind.) Conferences for 1925:

Bethany Girls' Camp, All Season.

Chicago Boys' Club, All Season.

Chautauqua Program, June 28-Aug. 13.

Summer Normal School, July 13-Aug. 22.

Bible School of Theology, July 17-Aug. 13.

Bible Conference, Aug. 14-23.

Interdenominational Evangelistic Association, Aug. 14-23.

Brethren Church National Conference, Aug. 24-30.

Eel River Christian Church Conference, Aug. 24-30.

Sacred Music Week, Aug. 24-30.

United Brethren Conference, Sept. 1-6.

Moody Bible Institute Monthly

Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North LaSalle Street, Chicago

An Outline of the Books of the Bible, by Rev. James H. Brookes, D. D.

A re-issue of this well known book, which is a complete course in Bible study in a most usable form. It presents in brief outline the principal design, together with other valuable information, as to the character and teaching of each book of the Bible.

Cloth, 179 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1. J. H. R.

The Effective Evangelist, by Rev. Lionel B. Fletcher.

The writer touches practical problems in evangelistic work. He gives new methods but still retains the keynote of evangelism. It will help the pastor to be his own evangelist. The reading of this book will prove a great blessing to one's own spiritual life.

266 pages. 7½x5 inches. George H. Doran Company, New York, \$1.50, net. A. H. L.

Fine Gold, by Josephine Hope Westervelt.

Making the story of missions both attractive and informing by putting it in the form of romance, will appeal to many. This missionary story pertains to pioneer work in South America. Not only is the story in itself interesting but it vividly portrays missionary experiences in that priest-ridden country.

141 pages. 7¼x5¼ inches. The Biola Book Room, Los Angeles, Calif. \$1.25. G. S.

Tibetan Folk Tales, by A. L. Shelton.

These unusual and extremely interesting tales were gathered and translated by Dr. Shelton. Mrs. Shelton selected and arranged them after the tragic death of her husband at the hands of Tibetan bandits. We know of nothing just like them. They will not only entertain both young and old, but in each is a moral lesson.

193 pages. 8x6 inches. George H. Doran Company, New York \$2 net. G. S.

"The Acts of the Holy Spirit," by Arthur T. Pierson, D. D.

This little book deals with the Acts of the Apostles as a revelation of the Holy Spirit in His relation to Christians as Christ's witnesses, and to the church as the witnessing body. It is a book, not merely for the intellect, but for the heart and conscience of every Christian worker. The publishers have done well to reprint this book.

142 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.

P. B. F.

The Mystery of Suffering, by James H. Brookes, D. D.

Dr. Brookes was eminently qualified to write this book because he knew his Bible, and had the experience of a long life in the pastorate where he was brought into touch with many Christian people who were great sufferers.

The publishers are to be commended for bringing out a new edition.

155 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1. P. B. F.

The Old Gospel at the Heart of the Metropolis, by Rev. John Roach Straton, D. D.

These strong sermons are in the best sense "modern," beginning with *The Modern Need of a Great God*. Other themes are *What's Wrong with the World?* *The World's Greatest Tragedy*, *The World's Biggest and Best Business*. Whatever the theme the message is clear, appealing, and scriptural.

298 pages, 7¼x5 inches. George H. Doran Company, New York. \$2. G. S.

The Story of the Church, by Prof. Charles M. Jacobs.

As an introduction to the study of church history this new volume occupies a place of its own. It is "neither an outline, nor a compend, but a narrative." It stresses continuity of the course of history of the church. It is a book both for the layman and the student. The story of the church is the greatest story the world has known and we wish to most heartily commend this well written volume to our readers.

418 pages. 7½x5¼ inches. The United Lutheran Publication House, Philadelphia. \$2. G. S.

Heptadic Structure of Scripture, by R. McCormack.

The position of the author is that as the feathers in the wings of a bird, as the leaves of a plant, as the rows on a cob of corn, as the atoms in a molecule are all numbered, so the words and even the letters in the true text of Scripture are numbered. We are unable either to affirm or to deny that his theory is true. Certainly the author presents some astonishing facts, and there is no question that the Scriptures attach great importance to numbers, particularly to the number seven and its multiples. We marvel at the author's information in this field of study from which we turn to the Bible with increased reverence. The chapters upon Textual Criticism, Chronology, and The Numbers Seven and Four in Nature are of special interest.

400 pages. 8¼x5½ inches. Marshall Brothers, Ltd., London and New York. 12/6. G. S.

Bible Snap-Shots, by Amos R. Wells.

This book contains ninety vivid sketches of Bible scenes with practical present day applications. Those who are interested in the vivid portrayal of these familiar scenes with a view of applying them to the present day life, will not fail to be helped by this book. A topical index is provided with Scripture texts so as to make it easy to refer to a given topic.

196 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.50.

P. B. F.

The Gospel and the Modern Mind, by Rev. Walter Robert Matthews, D. D.

The Dean of King's College, London, has given us a thought-provoking book. The chapters were delivered in this country in a series of lectures. It is a book for the educated and is especially valuable in that it sets forth certain phases of "modern" thought and clearly defines the issues. Upon the whole the attitude is that of reverent scholarship and is a book we recommend to be read.

188 pages. 7½x5¼ inches. George H. Doran Company, New York. \$1.75, net. G. S.

"The Heart of the Gospel," by J. K. Mozley, B. D.

In this book the author reminds us that the atonement of Christ is still the heart of the gospel. His aim is to present this precious doctrine in the light of the nature of God, and His relation to the universe. It should be recognized that only in this light is it possible to understand the atonement.

While this book is valuable, it will be limited in its usefulness because of the author's attempt to present this doctrine in the light of the discussions in modern books on the subjects.

188 pages. 8x5½ inches. The Macmillan Company, New York, Toronto, and London. P. B. F.

The Clash of Color, by Basil Matthews.

A most commendable contribution to the study of the race problem is this text-book issued by the Missionary Education Movement. Its author is already deservedly popular as a writer of inspirational missionary books. Within the brief compass of 169 pages he discusses the vexed question of race conflict in thoughtful and able fashion and with a brilliant style of expression. The great array of concrete facts which he marshals are in themselves of real importance and interest even apart from the argument in behalf of which they are here summoned. Mr. Matthews attempts to trace the whole race problem from its merely superficial aspects to its real root, and then to point the way to its solution through the lifting of the ideals and unifying of the aims and efforts of all races by the power of the Christian gospel.

181 pages. 7¼x5 inches. George H. Doran Company. New York. \$1.25. R. H. G.

Lifted from the Depths, by F. A. Robinson, M. A.

A simple, unaffected human-interest story of a man who was born in the moral miasma of one of the overcrowded districts of an old-world city, migrated to Canada, was converted through the personal touch of a godly minister who kept his home wide open to those who had need, and afterward brought his family up to the standard of wholesome respectability. This miracle of grace penetrates the fallacy that the flotsam of human society is indifferent to the kindly approach of the gospel.

96 pages. 7½x5 inches. Marshall Brothers, Ltd., London and Edinburgh. 2/6.

J. R. R.

The Bible Cross Word Puzzle Book, by Gabrielle Elliot and Arthur Rex Forbush.

In these days when so many are attracted to the problems presented in cross word puzzles, it is only natural that some have taken advantage of this spirit of research to further interest in the contents of the Bible. This book will be of real service to enlarge the knowledge in a worthwhile way about the land, customs and characters of the Bible. It will familiarize many young people with the pages of Scripture, and in some instances may be the first step in creating a greater interest in its contents. More than one hundred diagrams are provided.

111 pages. 8 x 6¼ inches. J. C. Winston Co., Philadelphia. \$1.

C. H. B.

The Child, His Nature, and His Needs, by M. V. O'Shea.

This book represents the first published work of the Children's Foundation. The Children's Foundation has for its objects, the study of the child and the knowledge promoting the well being of children. It came into existence in 1921 when a charter was granted to it by the State of Indiana as a corporation not for profit, and a gift was made available to its trustees for effecting its organization, and developing its program of work. Through this gift an exhaustive, illustrated and well prepared work is provided at less than cost. The book represents a collaboration by Professor O'Shea, of the articles of a large number of specialists in child study, and in addition special chapters upon education which were necessary for the completion of the work. The second contribution of the Foundation will appear this year. It will deal comprehensively with the problems arising out of the changing economic and social conditions as they affect the well-being of childhood and youth in the American home. While these books were not primarily prepared for teachers of religion, the close relation of all physical, mental, and social characteristics to the moral and religious nature make it a valuable contribution for all students of child psychology.

516 pages. 9 x 7 ¼ inches. Children's Foundation. Valparaiso, Ind. \$1.

C. H. B.

The Kingdom Without Frontiers, by Hugh Martin, M. A.

The sub-title of this volume, whose author is literature secretary of the Student Christian Movement, accurately describes its message as being "the witness of the Bible to the missionary purpose of God." The development of the revelation of God's missionary purpose for all mankind is thoughtfully traced throughout the Word. The book contains much that is suggestive and helpful. The author's attitude toward the Old Testament Scriptures, however, is one with which the reviewer cannot agree.

96 pages. 7¼x4¾ inches. The Macmillan Company, New York. \$1.

R. H. G.

The Harmony of the Last Week, by Eugene Charles Calloway.

The Bible accounts of the crucifixion week in the life of our Lord are somewhat puzzling and difficult to harmonize. In general the church has held that the day of the crucifixion was Friday. Others have held that it was Thursday, and still others Wednesday. The writer of the present volume argues for Wednesday as the correct dating. His arguments are very plausible. We would not say he is wrong. We would, however, recommend that the *Harmony of the Gospels*, by Dr. B. Davis, be consulted in order that the traditional view be not too lightly set aside.

115 pages. 7 ¼ x 5 inches. Published by the Author, Atlanta, Ga. Cloth, 50 cents; paper, 25 cents.

G. S.

Winning the Children for Christ, by D. E. Thomson.

This is the third in a notable series of handbooks on evangelism which is being prepared for present day needs. The fact that our latest statistics indicate that the age of thirteen is the pinnacle of the conversion curve, and that 75 per cent of all church members are received before twenty-one, would indicate that this was the most important book in the series. Modern education is pushing back its activities to an earlier age and stage in each generation, so that modern evangelism cannot afford to lag behind. If the spiritual side of the child is neglected during these years, an opportunity is lost which will never come again. Psychologists have been forced to the conviction that the formative years belong to the pre-adolescence period, so that the church can no longer afford to remain blind to the opportunities it is losing if it fails to reach out after the child and neglects to woo him and win him for Christ. In reality the book is a series of valuable addresses by leading psychologists, educationalists, and specialists in the ministry of evangelism, and in the hands of such a well known editor as Dr. Thomson, may be designated as the last and one of the best books upon this subject that has ever been produced.

197 pages. 7½ x 5 inches. George H. Doran Company, New York. \$1.75.

C. H. B.

Peloubet's Bible Dictionary, by Rev. F. N. Peloubet, D. D., assisted by Alice D. Adams, M. A.

This single volume dictionary is not entirely new, but is based upon the one by William Smith. We are much pleased with the book as a work of the printer's art. The typography, maps, and illustrations are most excellent. It is modern in its contents in that upon critical problems the modernistic as well as the traditional view is presented. These are judiciously given and without any apparent bias towards Modernism. Upon the whole the volume is most commendable.

799 pages. 8½x5¾ inches. The John C. Winston Company, Philadelphia. Cloth \$2.50.

G. S.

Wilfred Grenfell, the Master Mariner, by Basil Mathews.

Once more the life story of the famous missionary doctor of the Labrador is told, with its thrilling record of adventure and hairbreadth escapes on sea and land, in the path of heroic service to Eskimos and deep-sea fishermen of those far northern regions of snow and ice. This time the story of the master mariner is told by a master narrator, whose many previous biographies of missionary heroes have won for him a high reputation as a writer. The present volume will captivate boy readers and stir the emotions of older folks as well, while it sets forth the spirit of missions in a deeply impressive way.

178 pages. 7½ x 5 inches. Illustrated. George H. Doran Company. \$1.50.

R. H. G.

Nature's Mighty Wonders, by Rev. Richard Newton, D. D.

This is a day of the printing of many books containing addresses for children, but few preachers have developed the gift of talking to little folks as successfully as Dr. Newton. His remarkable simplicity in presenting great Bible truths and the orderly arrangement and constant illustration of his material enables us to class him among the foremost of preachers to children. Here he carries the younger generation out into the great world of nature and presents many a truth and gathers innumerable lessons from God's mighty works. These sermons will prove fascinating and informing to older people as well as children.

183 pages. 7 x 4 ¾ inches. Pickering and Inglis, Glasgow. 1/9.

C. H. B.

The Lost Prophecy, by James Turley Van Burkalow, Ph. D.

This is an exceedingly interesting and ingenious exposition of the reference in Matthew 2:23 to some prophecy with regard to the Christ, "that he should be called a Nazarene," the exact prophecy to which this refers being very uncertain. By an analysis of Hebrew words, names and places the author deduces much that would indicate that the prophecy here referred to is to be found in certain

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words which are themselves descriptive and prophetic rather than in any specific prophecy to which this might be referred. One who will follow through in the derivation of these Hebrew roots will find this a fascinating and interesting book.

320 pages. 7½ x 5 inches. Fleming H. Revell Company, Chicago and New York. \$2.

The Dog-Watch Meeting, by Alexander Stewart.

The author was a Christian engineer of third rank on a modern British tramp steamer looking forward to theological training, but who maintained his testimony with such good effect among his mates that a number of them were soundly converted. A by-product of these "Dog-Watch Meetings" was a purification of the speech and a general toning-up of the morals of the entire crew. It is not necessary to agree with the author's point of view in every particular to commend the book as an example of the power of the gospel to transform character and through such transformation to change an environment where Christianity does not commonly flourish.

240 pages. 7½ x 5 inches. Marshall Brothers, London. 2/6.

J. H. R.

The Cradle of Mankind, by Rev. W. A. Wigram, D. D., and Sir Edgar T. A. Wigram.

A book of high quality, containing a wealth of rare information about the country and people of the Near East, and particularly the section known as Kurdistan and the hardy race of mountaineers known as "Assyrians." The descriptions of places and people are woven into a narrative of an actual journey taken by the authors. The whole is set forth in highly interesting style, and enlivened with detailed experiences, some of them serious enough and others decidedly humorous. There are eighteen full-page photographs, chiefly mountain views of grandeur, six plans, a sketch map, a glossary of near eastern terms and a full index.

430 pages. 8 ¾ x 5 ¾ inches. A. and C. Black, Ltd., London, England.

R. H. G.

Scriptural Evangelism—Fundamental Truths of the Word of God, by Rev. C. H. Titterton, M. A., B. D., and Rev. Charles Mill, M. B., B. C., M. A.

A flood of religious literature of these days frequently contains some most excellent evangelical books, and here is one of them. The modernist movement of the last few years has forced the appearance of new books presenting the great truths of the Holy Scriptures, as they have been intelligently and scripturally held for centuries. Modernism at first did not seem to touch the doctrines about the person of Jesus Christ and redemption, but ultimately it struck at these doctrines, which are absolutely vital. There is nothing new on redemptive doctrines, but a re-

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statement of those doctrines has been called for, and in this book this is done most impressively and attractively. What more vital doctrines could be considered than the deity of Christ, the humanity of Christ, the Holy Spirit, inspiration, revelation, man in his origin, being and destiny, the doctrine of sin, the atonement, resurrection and second coming of the Lord? These subjects are presented by men of deep piety and yet men of the highest scholarship. Here is a book that should be on the shelves of Christian homes.

157 pages. 8x5¼ inches. Morgan and Scott, Ltd., 12 Paternoster Buildings, London E. C. 4. 5/-.

J. H. R.

An Introduction to Child Psychology, by Charles W. Waddell.

The professor of education in the southern branch of the University of California has prepared a work which shows exhaustive study and research. The questions and topics with the selected bibliography make it adaptable for a text-book. No effort is made to take up a study of any particular period of childhood, the intention of the author to prepare an introductory survey of the entire subject being adhered to carefully. As the point of view is the modern biological, those who do not accept the theory of evolution will not be able to agree with the application of this hypothesis to the study of child life. Aside from this, the book will be found to contain many useful helps for child study.

314 pages. 7 ¼ x 5 inches. Houghton Mifflin Company, Boston, \$2.

C. H. B.

The Church and the Sacraments, by Rev. W. M. Clow, D. D.

This new interpretation and defense of the two sacraments of the church is timely, especially in the light of the historic attitude of the Romish church and her present aggressiveness. The meaning of the sacraments is clearly indicated and also the necessity of returning to the New Testament in order to appreciate and fully understand them. The sacrament of baptism is examined both antecedently and as set forth in the Gospels and Epistles. In discussing the sacrament of the Lord's Supper we are shown how it became changed from a sacrament into a sacrifice. Every Protestant should know that the Mass is but a pagan sacrifice, offered by a pagan priest under the guise of Christianity.

253 pages, 7¼ x 5 inches. George H. Doran Company, New York. \$2 net.

G. S.

Piloting the Sunday-school, by E. Morris Fergusson.

The author is known not only for his wide experience as a Sunday-school executive, but also as an author. His latest writing is not intended so much for a text-book as his earlier and most comprehensive work on church school administration but rather for a superin-

tendent's handbook. In a simple and interesting way, he has dealt briefly with the most important duties and problems of the Sunday-school superintendent. While some of the duties might better be handled by the pastor or a director of religious education, it is encouraging to see so much emphasis laid upon education and evangelism, as well as Sunday-school extension.

152 pages. 7 ¼ x 5 inches. Fleming H. Revell Co., Chicago and New York. \$1.25.

C. H. B.

The Christian Movement in Japan, Korea and Formosa.

This is the 1924 issue of the Year Book of Christian work in the Japanese Empire. Its publication was delayed because of contingencies arising out of the disastrous earthquake of September, 1923, but its value as a comprehensive review of general conditions in Japan and

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This is an interesting and important study of American history from a standpoint which has been generally overlooked. It is attempted to show such a connection between the religious history and the civil development of "the great republic" as will inspire the patriot with fresh devotion and move the Christian to renewed zeal.

Price \$1.50

HANDBOOK OF ALL DENOMINATIONS

By M. Phelan

This book is all that the name indicates. Taking each denomination separately, Mr. Phelan gives the origin and a brief, concise history of the faith and usage of all Christian doctrines. It is fair, impartial, and without prejudice, and is invaluable to the minister who wishes to be well informed on the subject of other beliefs than his own. It is alphabetically arranged for convenient reference.

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THE EVANGELISTIC MEETINGS

The Moody Bible Institute in co-operation with four churches in the vicinity of the Institute held an evangelistic campaign May 10-24. Dr. W. E. Biederwolf was the evangelist, Mr. Homer Hammontree led the singing, and Mr. H. A. Hermansen played the piano.



Dr. W. E. Biederwolf

The meetings were held in the Auditorium, corner of Chicago Avenue and La Salle street, and the overflow meetings were held in Keith Hall. Dr. Conant of the Extension Department preached at the overflow meetings. During these two meetings over 200 professed conversion, and scores of others rededicated their lives to Christ.

The co-operating churches received a great spiritual uplift as well as many new members. The student body was greatly blessed in their house-to-house canvassing and the opportunities of leading souls to Christ in the meetings.

Many pastors who attended the meetings got a new vision of their work and a movement toward city-wide evangelistic meetings next fall is now under advisement.

RECENT DISTINGUISHED VISITORS

Dr. William E. Biederwolf, evangelist; Homer A. Hammontree and Howard A. Hermansen, evangelistic musicians; Rev. L. Legters, Philadelphia, Pa.; Mrs. George Supplee, Hamilton, O.; Dr. William Evans, pastor, Baptist church, Pasadena, Calif.; H. VanCleave, Princeton, N. J.; Rev. H. A. Powell, vicar, London, England; William Bradley, Australia; Dr. Frank A. Keller, Hunan Province, China.

Lord Radstock, of England, was a recent guest, en route to the third International Assembly of Y. M. C. A. workers at Estes Park, Colo. From there he went to Honolulu to attend a meeting of representative men interested in the race problems of the Pacific Coast. Lord Radstock had not visited the Institute for twenty years, and was surprised and delighted by the evidences of progress and development which met his eyes. He expressed great thankfulness that the Institute was standing faithfully for the evangelistic truth as expounded by its

founder, D. L. Moody. During the visit of Lord Radstock a meeting of the trustees was in progress which he attended and which he opened with a fervent prayer of supplication and thanksgiving.

THE RECENT FIRE

The old statement that "fire is a good servant but a bad master" proved true in the following instance.

On Tuesday evening, May 19, 1925, shortly after nine o'clock, the cashier, Mr. Christiansen, who was working in his office, detected smoke and on investigation found that a fire had started in the carpenter shop of the office building, 158-160 Institute Place. The fire department responded promptly and did not leave the premises until between



A section of the damaged building

two and three o'clock in the morning. The cause is unknown. The damage was largely confined to the Correspondence School and the Extension Department. Fortunately, while thoroughly drenched, the records were not lost and they can be copied. The loss runs into thousands of dollars but it is covered by insurance.

Notwithstanding this fire, the next morning at nine o'clock, the Correspondence School, Accounting Department, Extension Department, and the office of the Business Manager were properly functioning in other buildings. The damages to the Accounting, Extension, and Business Manager's offices were not so serious and in a few days they were occupied, but the office of the Correspondence School is temporarily located in one of the vacant buildings on West Chestnut Street. It is hoped that

the building will be ready for occupancy early in July.

AN ADDITION TO THE FACULTY

At the beginning of the Fall term, an important addition will be made to our staff of music teachers in the person of Mr. Robert A. Sherrard, A. B., A. A., G. O. Mr. Sherrard is a native of Pennsylvania and a member of the Presbyterian church in which denomination his father was a pastor.



Robert A. Sherrard

Mr. Sherrard graduated from Washington and Jefferson College and later, from the Institute of Musical Art, New York, of which Dr. Damrosch is director. He then earned the degree of the American Guild of Organists, and the advanced normal certificate of the Cincinnati Conservatory of Music. He has lectured in the Philadelphia Conservatory of Music, and also has won distinction as a concert artist.

Mr. Sherrard has been giving normal courses in his native state under the auspices of the Art Publication Society, of St. Louis, Mo., and at the close of his engagement with that society he comes to the Institute to teach piano and organ, succeeding the late Foss L. Fellers.

A BIT OF NEWS

Dr. Gray was elected an honorary vice-president of the American Tract Society at its annual spring meeting.

C. W. Freeman, '19, and B. T. Elsey, '24, have recently been engaged in evangelistic meetings at Sweet-

water, Ill.

John M. Larkin, '24, is a nurse among the insane patients in the state hospital at Poughkeepsie, N. Y.

Millard Fillmore O'Neal, '21, was recently graduated from the Bonebrake Theological Seminary, Dayton, O.

Donald G. Davis, '24, is music instructor at San Marcos Baptist Academy, San Marcos, Tex.

Howard M. Green, formerly assistant general secretary of the Africa Inland Mission is now pastor of First Baptist Church, Warsaw, N. Y.

J. G. Stephenson, '16, and Mrs. Stephenson, '19, who have been engaged in missionary work in East Africa under the Africa Inland Mission, are now home on furlough and are spending the summer months in Manitoba, Canada.

Cortez L. Norman, '22, pastor of Moody Bible Institute Monthly

four Baptist churches in Kershaw, S. C., writes: "I find in my work a pre-eminent place for everything that I received at M. B. I."

Edward Benden, '03, sent a telegram of greetings from Institute men and women at a recent reunion held in Memphis, Tenn., with Dr. Torrey as guest of honor, affirming interest and continued loyalty to the Moody Bible Institute.

G. A. Briegleb, '04, pastor of the Westlake Presbyterian Church of Los Angeles, and moderator of the synod of California, was a recent guest at the Institute en route to the General Assembly, Columbus, O., prior to sailing for the Pan Presbyterian Council of the World at Cardiff, Wales.

David Rees-Jones, '16, pastor of First Presbyterian church, Chelsea, Okla., recently delivered the baccalaureate sermon to the graduating class of the high school at Locust Grove, Okla., and also at Chelsea.

Louis J. Yelanjian, '20, was recently graduated from Union Theological Seminary, Richmond, Va.

E. H. Edgar, '07, pastor of a Presbyterian church in Jacksonville, Calif., was a recent Institute guest.

Robert J. Koffend, '02, superintendent of Changel Hall, Toronto, Ont., reports unmistakable indications of the Master's favor upon his work.

J. R. Smith, '92, committee on national missions of the Presbyterian church in the United States writes: "Have just returned from a 400 mile missionary journey among the Hopi Indians. Held meetings with Mennonite and Presbyterian missionaries at which there were 118 conversions. Am planning camp meetings in next two months at nine stations."

Rev. George S. K. Anderson, of Somerville, Mass., one of the earliest Institute students, was a recent guest, when returning from a vacation on the Pacific Coast. His church, which he has served for more than a quarter of a century, voted him the vacation with all expenses paid.

Elmer J. Baer, '24, was recently graduated from Shenandoah College, Dayton, Va., with class honors.

As secretary to W. M. Danner, M. D., director of the American Mission to Lepers, Lon D. Ervin devotes much time to deputation work.

A. A. Holmes, '00, is pastor of the First Baptist Church, Bismarck, N. Dak.

D. C. Gordon Searle with Mrs. Searle (Lois Oldemeyer, '20), sailed recently for missionary work in Congo Belge, Africa.

Arthur G., '19, and Mrs. Peterson, '20, are traveling in the interior of Venezuela, doing missionary work.

Paul L. Mishkoff, '11, is doing success-

ful work among Armenian refugees at Philippopolis, Bulgaria.

Walter E., '18, and Mrs. Craighead, who are laboring at Balti, Bessarabia, Roumania, write: "We see many signs of the 'latter rain' in our work. It is a joy to preach the gospel to crowds of hungry people."



Recent converts, Mr. Craighead's work in Roumania. These men were drunkards.

Robert L. Spicer, '23, is pastor of the First Baptist Church, Ukiah, Calif.

A recent visitor at the Institute was B. F. Armstrong, '93, pastor of an Alliance church at Williamsport, Pa.

Homer S. Morgan '14, pastor of Immanuel Baptist Church, Cambridge, Mass., writes of a recent revival in which 200 took their stand for Christ.



Institute men in street meeting, St. Petersburg, Fla., March 25, 1925. Left to right, E. R. Barnard, L. J. Derk, Norman H. Camp.

John A. Glasse, '18, is pastor of First United Presbyterian Church, San Jose, Calif.

The Western Michigan Auxiliary of the Alumni Association at Charlotte, Mich., wired greetings to the Faculty and students of the Institute at the opening of the new term.

Henry M. Ward, '22, recently assisted Virgil E. Squibb, '22, in an evangelistic campaign at Carpenter Street Baptist Church, Moberly, Mo.

C. G. Arras, '20, after graduation from the Institute attended the Xenia Theological Seminary at St. Louis. For a time he served the Presbyterian church of East St. Louis. He was ordained and installed pastor of the Emmanuel Presbyterian Church of Colorado Springs recently, and is heartily co-operating with the local churches in preparing for the Bible conference to be held in that city under the auspices of the Institute, August 16-30.

Henry W. Uffelin, '11, for a number of years a pastor in Brooklyn, N. Y., has been some ten weeks in Bermuda, and is in failing health. He has now been ordered by his physician to go to the Adirondacks.

Mr. Uffelin would be greatly pleased to hear from any of his classmates or friends from the years 1909 to 1911, at Ticonderoga, N. Y. Mr. Uffelin was greatly blessed of the Lord in Bermuda in the churches where he frequently preached.

Hester E. Field, Taiku, Korea, who was graduated from the Institute in 1920, sends news of five former students now doing missionary work in that country. Olga Johnson, Ranier McKenzie, Lois Henderson, Gerda O. Bergman and Martha Switzer. The first three were members of Miss Field's class.

H. M. Lintz, '22, was recently graduated from Carson and Newman College where he was class orator.

Thirteen former Institute students were recently graduated from the Northern Baptist Theological Seminary. The names follow: Arthur G. Annette, Stewart Bain, Joseph Ewing Burnett, Arthur Morrow Clarke, Harold Franklin Damon, Edwin Erickson, Earl LeRoy Holliday, Benjamin Jochums, Floyd F.

Knickerbocker, John Forest Norman, John Albert Roskam, Bertha Mae Stevens, Albert Charles Hakim.

Walter Carvin, '23, was ordained to the ministry at the Transfiguration Church, Lykens, Pa., March 27.

Walter L. Spencer, '19, was recently graduated from Doane College, Crete, Neb.

Archie J. Graham, '24, was ordained in the Baptist denomination at Mt. Morris, Ill., May 26.

The meeting of the General Assembly of the Presbyterian church at Columbus, O., May 21,

witnessed a reunion of Institute graduates and local alumni, at which Rev. Grant Stroh, of the Institute Faculty and Mrs. Stroh, acted as hosts. Dr. Robert Dick Wilson, of Princeton Theological Seminary, was one of the speakers.

During the Institute conference recently held at the Marble Collegiate

Church in New York City, Dr. Gray addressed an interesting group of Institute alumni and students whose names appear below.

Rev. H. A. Barton, Miss Gladys Alexander, Miss M. C. Benedict, Miss Amelia J. Buchanan, Miss Esther T. Erickson, Miss Lulu D. Ervin, Mr. I. E. Fells, Miss E. Marie Forstrom, Miss Elizabeth Foth, Miss Martha Franz, Miss Lily J. Hanson, Miss Hazel W. Harper, Mr. J. D. Harrison, Mr. Haley Lang, Rev. and Mrs. Merrill T. McPherson, Mrs. C. N. McQuillin, Miss Adelaide Orthner, Mrs. Susan E. Powell, Mr. L. J. Relyea, Miss Alice K. Spaulding, Mrs. W. A. Spaulding, Rev. Frederick H. Sterne, Rev. J. Charles Sterne, Mr. and Mrs. E. R. Sylvester, Mr. D. J. Unruh, Miss A. L. Waytes, Mr. and Mrs. Charles Weisenberg, Mr. Theodore B. Wallin.

DEATH OF MRS. HENRY S. DULANEY

On Saturday, May 16, after a brief illness, Mrs. C. Estella Dulaney was called home. She was the wife of Henry S. Dulaney, a trustee of the Institute, and was born and educated at Baltimore, Md. Burial was at Greenmount cemetery, Baltimore, and Rev. J. W. G. Fast, pastor of the First Methodist Episcopal Church, conducted the funeral service.

BORN

To Roger M., '15, and Mrs. Hickman, a son, Harry Hunter, April 6, Nashville, Tenn.

To William J. and Mrs. Hanna (Cora B. Grant, '23), a son, Grant, April 7, Yunnanfu, Yunnan, China.

MARRIED

H. E. Beldin, '23, and Violet Crain, September 8, Freeport, Ill.

T. Richard Dunham, '24, and Doris Sue Crawford, March 25, Findlay, O. Basil E. Swales, '22, and Lucille Elizabeth Leedy, June 1, Libertyville, Iowa.

DIED

Mrs. John M. Hall (Edith M. Edwards, '16), March 4, Kaltungo, (Gombe) Nigeria.

Mrs. Guy W. Playfair (Elizabeth A. Christie, '11), March 14, Jos. N. Nigeria.

Joseph Jonah Gotheridge, May 22, Fargo, N. D.

BOOK NOTICES

(Continued from page 523)
of Christian work along its many varied lines is great. A new and welcome feature of this issue is a detailed report of evangelistic work by districts, twelve in all. The volume supplies a full list

of missions and missionaries and the latest missionary statistics duly classified.

541 pages. 7 3/4 x 4 3/8 inches. Committee of Reference and Counsel, New York. \$2.75. R. H. G.

The Negro from Africa to America, by W. D. Weatherford, Ph. D.

An unusually comprehensive treatment of the Negro question in America in all its aspects and implications, by a recognized authority on the subject, who has written two earlier books about the Negro. A mass of concrete information is given in carefully classified form and well indexed, concerning the African background of the Negro, the slave trade, the rise and fall of slavery in America, the Negro under slavery and freedom, and the religious, social, educational and economic aspects of Negro life and relation with the whites in this country. The book is marked by accuracy of statement and fairness of spirit and is a distinct contribution to better inter-racial understanding and adjustment.

487 pages. 8 3/4 x 5 1/2 inches. George H. Doran Company, New York. \$5. R. H. G.

BOOKS RECEIVED

George H. Doran Company, New York.
"The Newspaper and Religious Publicity," by Richard Beall Niese. Cloth. 116 pages. \$1.25.
"The Sunday School in the Modern World," edited by D. P. Thomson, M. A. Cloth. 255 pages. \$2. net.
"The Furnace," by Dan Poling. Cloth. 311 pages. \$2. net.
"Creative Prayer," by E. Herman. Cloth. 240 pages. \$2. net.
"Altars of Earth," by Hubert L. Simpson, M.A. Cloth. 252 pages. \$2. net.
"The Old Gospel at the Heart of the Metropolis," by Rev. John Roach Straton, D.D. Cloth. 298 pages. \$2. net.
"Before the Dawn," by Toyohiko Kagawa, translated from the Japanese by I. Fukumoto and T. Satchell. Cloth. 398 pages. \$2.50. net.
"A Handbook of the Outdoors," by Earle Amos Brooks. Cloth. 238 pages.
"The Peril of Power, and Other Sermons," by Rev. Henry Howard. Cloth. 258 pages. \$2.
"Tibetan Folk Tales," translated by A. L. Shelton, M. D. Cloth. 192 pages. \$2. net.
"One Hundred Projects for the Church School," by Milton Carsley Towner, M.A., Ph.D. Cloth. 198 pages. \$1.60.
"Little Children of Mission Lands," by Mary Entwistle. Cloth. 199 pages. \$1.75. net.
"Hero Tales from Mission Lands," by W. P. Nairne and Arthur P. Shepherd. Cloth. 238 pages. \$1.75. net.
Fleming H. Revell Company, Chicago and New York.
"The Bible the Peerless Book," by Rev. R. A. Torrey, D.D. Paper. 43 pages. 35 cents.
"Getting the Gold Out of the Word of God," by Rev. R. A. Torrey, D.D. Paper. 64 pages. 35 cents.
"The Biggest Business of Life," by W. Harry Freda. Cloth. 140 pages. \$1.25.
"Bits of China," by Christine I. Tinling. Cloth. 222 pages. \$1.50.
"Bible Snap-Shots," by Amos R. Wells. Cloth. 196 pages. \$1.50.
"Preachographs," by M. S. Rice. Cloth. 212 pages. \$1.50.
"The Mystery of Suffering," by Rev. James H. Brookes, D.D. Cloth. 155 pages. \$1.
"The Acts of the Holy Spirit," by Rev. Arthur T. Pierson, D.D. Cloth. 142 pages. \$1.
"Sentence Sermons," by Rev. Roy L. Smith, D.D. Cloth. 188 pages. \$1.50.
"Essentials of Prayer," by Rev. Edward M. Bounds, D.D. Cloth. 143 pages. \$1.25.
"Roman Catholicism and the Ku Klux Klan," by Rev. Charles E. Jefferson, D.D., LL. D. Paper. 35 pages. 25 cents.
"An Outline of the Books of the Bible," by Rev. James H. Brooks, D.D. Cloth. 179 pages. \$1.
"How to Study the Bible," by Rev. I. M. Halde-man, D.D. Cloth. 580 pages. \$2.

"Mountain Peaks in the Life of our Lord," by Rev. William Bancroft Hill, D.D., Litt.D. Cloth. 189 pages. \$1.50.

"The Lost Treasure of Umdilla," by Annie M. Barnes. Cloth. 224 pages. \$1.50.

"Decision Day Talks," by Rev. Charles Francis Carter, D.D. Stiff cover. 59 pages. 60 cents.

"The Son of Nicodemus," by Rev. Howard Agnew Johnston, D.D. Cloth. 221 pages. \$1.50.

Bible Institute Colportage Association, Chicago.

"Mrs. Mary's Go-Tell," by Mrs. S. R. Graham Clark. Cloth. 127 pages. 75 cents.

"Gold from Ophir," by Dr. Northcote Deck, F. R. G. S. Paper. 28 pages. 10 cents. 12 for \$1.

"Rejoicing in the Lord," by Rev. B. B. Sutcliffe. Paper. 54 pages. 35 cents.

"How Dan McRae Won Out," by Lillian E. Andrews. Paper. 62 pages. 30 cents.

L. C. Page & Company, Boston.

"Barbara Winthrop at Boarding School," by Helen K. Broughall. Cloth. 327 pages. \$1.75.

"The House in the Golden Orchard," by Dorothea Castelhu. Cloth. 334 pages. \$1.90.

"The Roses of Saint Elizabeth," by Jane Scott Woodruff. Cloth. 147 pages.

United Lutheran Publication House, Philadelphia.

"Preachers and Preaching," by Rev. Arthur H. Smith, D.D. Cloth. 145 pages. \$1.25. ppd.

"The Diary of a Deacon," by Raymond Etan. Cloth. 170 pages. 85 cents.

Thomas Y. Crowell Company, New York.

"Ethics in Theory and Application," by Horatio W. Dresser, Ph.D. Cloth. 509 pages. \$3. net.

Association Press, New York.

"The Foreign Student in America," edited by W. Reginald Wheeler, Henry H. King and Alexander B. Davidson. Cloth. 329 pages.

Macmillan Company, New York.

"To Be Near Unto God," by Rev. Abraham Kuyper, D. D., LL. D. Cloth. 679 pages. \$3.

John C. Winston Company, Philadelphia.

"Peloubet's Bible Dictionary," edited by Rev. F. N. Peloubet, D.D. Cloth. 799 pages. \$2.50. Leather. \$5.

Pentecostal Publishing Company, Louisville, Ky.

"Remarkable Conversions, Interesting Incidents and Striking Illustrations," by Rev. H. C. Morrison, D.D. Cloth. 125 pages. \$1.

Atlantic Monthly Press, Boston.

"The Soul's Sincere Desire," by Glenn Clark. Cloth. 144 pages. \$2.

Presbyterian Committee of Publication, Richmond, Va.

"Things a Nation Lives By," by Rev. Henry K. Pasma, M.A. Cloth. 179 pages. \$1.25.

Lamar & Barton, Nashville, Tenn., Dallas, Tex., Richmond, Va., San Francisco, Calif.

"The Miraculous Birth of Our Lord," by John Alfred Faulkner. Aftermath Series. Paper. 44 pages. 25 cents.

Princeton University Press, Princeton.

"The Philosophy of Religion," by Alexander Thomas Ormond, Ph.D., LL.D. Cloth. 195 pages. \$2.

Arthur H. Field Publishing House, San Jose, Calif.

"Both Sides of Evolution," by Rev. Charles Spurgeon Knight, D.D. Paper. 233 pages. \$1.

Jewish Publication Society of America, Philadelphia.

"Moses Montefiore," by Paul Goodman. Cloth. 255 pages.

Hebrew-Christian Publication Society, 405 Bible House, New York.

"Must a Christian Keep the Jewish Sabbath," by B. A. M. Schapiro. Paper. 22 pages.

News and Truths, Murray, Ky.

"Bible Briefs Against Hurlful Heresies," by H. Boyce Taylor, Sr. Paper. 94 pages. 35 cents.

John Steinbrecher, 1311 N. Clark St., Chicago.

"Letters Direct from Heaven," by John Steinbrecher. Leather. 161 pages.

Frank P. Ball, P. O. Box 278, City Hall Station, New York.

"My Wondrous Dream," by Frank P. Ball. Paper. 182 pages. \$1.50.

Pickering & Inglis, Glasgow.

"Setting the Course," edited by Alexander Marshall. Cloth. 1/9. net.

"A Treasury for Teachers," edited by John Gray. Cloth. 196 pages. 2/ net.

Morgan & Scott, Ltd., London.

"Scriptural Evangelicalism," by C. H. Titterton, M.A., B.D., and Chas. Neill, M.B., B.C., M.A. Cloth. 157 pages. 5/- net.

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William Norton

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Beloved, think of the tens of thousands of tracts (silent messengers which speak for Him many times, in many places, and to many hearts) which you may have fellowship in sending forth. And know assuredly that in the day of manifestation a host shall come before Him, saved through such instrumentalities, besides the many saints who have been refreshed by the way through a tract or book given them.

Brethren, are we thus laying up treasures in heaven to meet us in that day, and to receive at His hand the reward for such service? If we cannot do this work in person, because of the secular service in which we are engaged, we can have fellowship with the Lord by putting into the hands of such as go forth to "sow beside all waters" the necessary means with which to carry on the work.—Selected.

ENCOURAGEMENT FROM GUATEMALA

H. P. Dunlop writes in the body of as letter from Guatemala City as follows:

"In our work of evangelism here we find that the gospel in print is a vital factor in getting the truth to the people. In our last campaign in a new field in the town of Solola we used hundreds and hundreds of tracts and gospel portions in our house-to-house visitation and thus scores heard the gospel who do not think of coming to our open meeting. Then there are the children who almost fight for the tracts, and take them home to read to their parents and friends. One of the native Indian preachers, Pedro, was won to Christ by reading a part of a tract that was torn up. After he had spent all his money with the priests and his child was only getting worse, he found the scrap of paper which said, 'you have made my house a den of thieves,' and he believed it and turned to the missionaries for help. We are praising God for those who make it possible for you to send out the printed portions."

GOSPEL SEED BRINGING FORTH AN HUNDRED-FOLD

St. Petersburg, Fla.

I am enclosing \$1.00 for some leaflets, "The Way of Life Made Plain," to give and mail to friends that are in the same condition of mind as I was in.

For weeks, I had been attending an extended series of meetings in the great tabernacle here, endeavoring to lay firm hold on the truth of salvation; but it always just eluded me. Then one day a converted lawyer, now holding meetings here at the Presbyterian church, passed some of these leaflets about. July, 1925

It made the same statement (practically) I had heard before, but the message in print brought it home to me in full force; the part affecting me being "You must believe you are saved; otherwise, you are an unbeliever." To believe this absolutely seemed to me impossible at first, but God helped me and I "came through" with a heart so happy and light that it seemed I did not want to go to sleep last night and lose any of the intense enjoyment. I surely can praise God for the mercies I have received.—V. A. Hurd.

Our readers are asked to remember in prayer the faithful servants of God—colporters—who are, with more or less sacrifice, witnessing for Christ in various parts of the country.

FREE GRANTS OF BOOKS

Literature was sent out on account of the Book Funds named from May 1 to 31, 1925, inclusive:

Africa Book Fund: To 2 points in Africa: 11 Colportage Library books, 12 Evangel Booklets, 10 Pocket Treasuries, 393 tracts.

Alaska Book Fund: To 4 points in Alaska: 105 Colportage Library books, 50 Emphasized Gospels, 94 Evangel Booklets, 110 Pocket Treasuries, 100 tracts.

Army and Navy Book Fund: To 1 point in one state: 15 Colportage Library books, 96 Emphasized Gospels, 42 Evangel Booklets, 60 Pocket Treasuries.

Hospital Book Fund: To 38 points in twenty-five states: 1,076 Colportage Library books, 438 Emphasized Gospels, 1,371 Evangel Booklets, 1,859 Pocket Treasuries, 1,457 tracts.

Latin-America Book Fund: To 21 points in six countries: 728 "The Way to God," in Spanish, 476 "All of Grace," in Spanish, 6 Colportage Library books.

Lumber Camp Book Fund: To 2 points in two states: 20 Colportage Library books, 220 Evangel Booklets, 25 Pocket Treasuries.

Mountain Book Fund: To 16 points in six states: 494 Colportage Library books, 75 Emphasized Gospels, 359 Evangel Booklets, 285 Pocket Treasuries, 10 Testaments, 600 tracts.

Pioneer Book Fund: To 13 points in eight states, and 7 points in Canada: 434 Colportage Library books, 45 Emphasized Gospels, 605 Evangel Booklets, 380 Pocket Treasuries, 10 Testaments, 1,125 tracts.

Prison Book Fund: To 115 points in thirty-six states: 3,026 Colportage Library books, 404 Emphasized Gospels, 3,225 Evangel Booklets, 3,754 Pocket Treasuries, 12 Testaments, 1 Bible, 375 tracts.

Seamen's Book Fund: To 2 points in two states: 90 Colportage Library books, 220 Evangel Booklets, 150 Pocket Treasuries, 200 tracts.

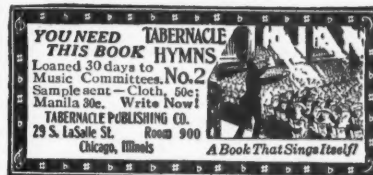
The total amount of literature sent on the above Book Funds during May is as follows: To 187 points in forty-three states, 7 points in Canada, and 27 points in eight foreign countries: 6,481 Colportage Library books (including 1,204 in Spanish), 1,108 Emphasized Gospels, 6,148 Evangel Booklets, 6,633 Pocket Treasuries, 32 Testaments, 1 Bible, 4,250 tracts.

MR. MOODY'S BOOK FUNDS

Administered by The Bible Institute Colportage Association of Chicago.

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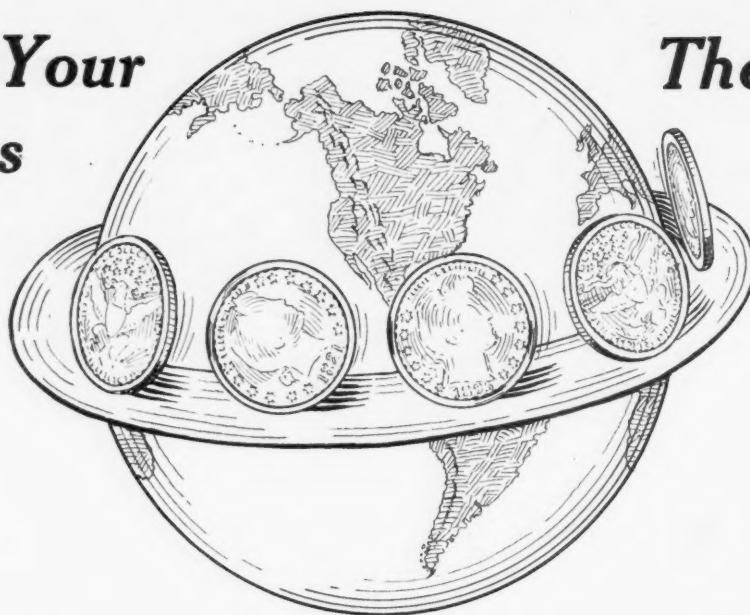
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	Have gone out	Now on Field		Have gone out	Now on Field		Have gone out	Now on Field
Africa.....	320	241	Friendly Islands.....	1	1	Persia.....	11	7
Alaska.....	20	9	Germany.....	1	1	Philippine Islands.....	25	16
Arabia.....	3	3	Greece.....	1	1	Porto Rico.....	17	9
Belgium.....	7	6	Hawaiian Islands.....	11	8	Roumania.....	2	2
Bulgaria.....	5	5	India.....	187	149	Russia.....	5	5
Central America.....	27	18	Italy.....	2	2	Serbia.....	3	3
China.....	345	264	Japan.....	75	55	Siam.....	2	2
Cuba.....	8	6	Korea.....	41	31	South America.....	90	65
Czecho-Slovakia.....	2	2	Ladrone Island.....	2	1	Syria.....	5	3
Fiji Island.....	2	2	Malaysia.....	4	4	Turkey.....	20	10
Finland.....	1	1	Madagascar.....	1	1	West Indies.....	10	4
France.....	3	3	Mexico.....	28	13			
French Indo-China.....	1	1	Palestine.....	6	4			
							1294	959

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